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The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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The New Sabbath Legislation.

To estimate aright the late Act of the Legislature legalizing the opening of theatres on the Sabbath, let us look at certain principles and facts which form a *moral* back-ground for its just contemplation:

1. It is the aim of legislation in a hopeful free government to put as much conscience in the law as the public will bear, causing the law to point rather above than below the average moral sentiment. The design is to have the civil system itself, in the principles of its working, a moral educator, silently but powerfully investing the people and elevating them. This is our political theory. In such a government the average man wishes his ballot to represent the better part of him, and the average legislator seeks to make the law morally a little better than himself. The theory is, that a *virtuous* free people—the only people capable of permanent self-government—will put their better judgment and conscience into legislation, not their caprices, their passions, their depravity. If they have not virtue enough for this, and aim their votes and laws at their lower nature, the prospect is appalling, the tendency toward the brink.

2. Again, the people in a free government must consent to the authority of *moral principle* in the civil system. They are not to regard themselves as their own masters, but Right, Justice, Humanity; and they must be willing to have these rule, in law, jurisprudence, and the institutions of society. They must recognize the supremacy over them of the moral law; and to this must constant appeal be made in settling policies, measures, and administrations. When a free people refuses to do this, and regards any individual preference as of the same weight in the political scales as one that is morally right, and puts all preferences, the good and the bad, on a level, and only wants to let the majority have way, holding them to no moral tests—no tests of justice, truth, public good—there is nothing in store but the tyranny of majorities, partisanship, personal factions, and anarchy. *Vox populi* is no *vox Dei* there. It is nothing but the noisy outcry of the populace, for the moment—unreliable, unsafe, as freakish as the winds.

3. Further, for a people to maintain a safe working pitch of virtue, if they have once had it, there must be lively and vigorous handling of moral forces among them, somewhere and by somebody. No people without a constant infusion of moral influence from some quarter will preserve a high moral tone. Human nature left to itself does not manifest this tendency. A free State, therefore, must be sure of a constant stream of moral life into its vitals. Whatsoever else it has, it must not fail of this. This is indispensable—better than breadth of domain, fine blood, elect races, letters, art, science, conquest. Virtue, under God, will save any people; the want of it is, in the end, certain destruction.

4. But to have a guaranty of public virtue, two things seem necessary: teachers and opportunities, moral educators and educating seasons.

As to the former, it is safe for the State to infer that, in a christian land, where Christianity has made a large number of self-sacrificing and self-devoting disciples, there will be many volunteers to assist it in imparting to the people the requisite moral principle, on which its own prosperity depends. Christianity makes its friends moral educators, giving their time, money and influence, to promote the public virtue. They volunteer, at suffering and sacrifice, to pour life into the nation's vitals. A wise State hails them with warm welcome, encourages them, and bids them God-speed, because it sees them feeding the fountains of its own being and doing its own necessary work for it. Hence, a wise State will take pains to provide the second indispensable thing, opportunity for teaching public virtue. It will see that these self-sacrificing benefactors have fitting seasons, and are protected in them; for they are not laboring for their own good, but that of society, and the least that society can do is to furnish them seasons and protection in doing its own work.

5. Now, no better opportunity can be contrived than is presented in the christian Sabbath in its idea. According to this idea one day in seven is set apart by the community for the lull of secular strife, the arrest of pleasure, the repose of world-worn body and brain, and for the nimble and vigorous application of moral and spiritual influences. The Sabbath is made the workshop of moral forces. It is the radiating centre of spiritual life through the other days of the week. Accordingly, on this day those who give their energies to promote the requisite virtue in the community and for the community, fly to their tasks. The mother draws the child to her knee. The Sabbath school opens its gates. The sanctuary invites in the worshipers. God's word is at hand, and God speaks to the people. Man looks at himself in the light of his immortality, his responsibility, as a subject of the Divine government, as a child of redemption, an object of Divine pity and forbearance. Surely, no better opportunity for the inculcation of virtue can be imagined than belongs to the idea of the christian Sabbath. And a wise State, knowing the necessity of public virtue, does well to secure such a day to those devoted to the promotion of virtue, even if it is obliged, in order to do it, to reach out above its own head, above the average of public sympathy, above the level of private practice, and make many and great sacrifices. Suppose a State should even go so far as to take virtue as it takes medicine, would it be wrong to do it, or unwise? If there is not virtue enough in a State to take medicine when it needs it, and if in place of medicine, it insists on eating confectionery, what hope is there for it? At all events, a free government, that has no higher aim than to perpetuate itself, and seeks public virtue only as a measure of its own welfare, should at any cost or sacrifice furnish and guard a day for the moral educators.

6. Once more, this day has actually been adopted and incorporated in our civil system. This is no late thought, no modern expedient. It has come to pass by no revolution. From the beginning our political system, our institutions, our legislation, our civil usages, have grown around the Sabbath as a sacred day set apart for the higher uses of man and society. It has been hedged around and protected by legal enactments. Law-business is not to be transacted on that day. Courts and legislatures and secular assemblies adjourn for it. It is in law a *dies non*. Our fathers, in the first instance, and then their successors—the Genius of the country as embodied in the common law—the State itself in its origin and idea, have, with a wise forethought, recognized the necessity of the christian Sabbath from the start, and held it out to the moral educators, and said: "Behold your day, ply your moral forces; we will protect you. You shall have one day in seven for your gratuitous and blessed work. We need your ministry; and therefore we guard you in the possession of the day. That is your workshop, and if that is broken down, you will have no practical point or opportunity of access to the people, and we shall all perish together." And the State has proclaimed the same to the ends of the earth.

7. But another fact is to be noted. The Sabbath is in its nature a society-institution, not an institution for individuals in society. The day is designated for the community, not for single persons. The individual cannot have a Sabbath, in the proper sense and according to the Divine intent, unless society has it also; for the individual is at once a private man and a society man; and the private man cannot have a Sabbath, unless the other half of him, or the society man, have it at the same time. If a State, therefore, secularizes the day, it cannot excuse itself by saying it leaves the individual free to observe it as a sacred day if he chooses. It gives him no such freedom, unless he is willing to sever his connections with society, and that will work his social isolation and ruin. The society mna is interbound with the ongoings of society, as one wheel of a carriage is with the others. When society stops and has a rest-day, he can; but not otherwise, unless he is praetically severed from society, as the wheel, to have rest when the carriage goes on, must be taken off. Consequently, should the State take the observance of the Sabbath out of the civil system and remand it to private conscience, it would virtually deprive the individual of a Sabbath. He has a right to the day as a society day; God gave it to him as such; the fathers passed it over to him as such; our institutions and laws have confirmed his possession of it as such; and the State by a revolutionary act takes it away from him, if it deprives him of it as a society day. And now on this supposition, the wheel must be taken off and dropped behind, or be dragged along with the rest; and in either case, a grievous wrong is perpetrated. Hence, if the State does not guard the Sabbath as a sacred society day, if it gives it over to individuals, it makes war itself upon the day. There is no middle ground.

8. Here we meet the practical question: Shall the Sabbath, which has been vitally incorporated as a society day in our civil system, which is necessary for the application of the moral forces on which the welfare of the country depends, be preserved as a sacred day for the use of those moral educators, who give their labors to the State, who receive no wages from the State, no perquisites, no extra privileges, who pay their taxes and have civic burdens like other men—shall it be preserved to these volunteer laborers who are doing an indispensable work for the State? Rather, the issue is, Shall it be taken away from them? To this there are several distinct replies.

The Christian says: "No; let it remain, for the Sabbath society law is God's law; and there is no permanent prosperity for nation or community or individual, where it is disregarded. Whosoever—man or people—tramples on the Divine Sabbath law wars on Providence and invites ruin. God's forbearance may delay the penalty, but it is on the way apace."

The moralist says: "No; let it remain, for it is essential to the moral good of the community. If it is thrown away or secularized, given up to amusements and pleasure, our youth will be demoralized; and the society, civilization, and government of to-morrow runs after the youth of to-day."

The wise statesman says: "No; let it remain, for it is one of the institutions of the country. No evil has been attributed to it. No bad effect can be traced from it. Numberless personal and civic blessings have plainly come from it. It imposes no hardships. It is present in our system, and we come into its future rewards without a revolution, and must revolutionize to lose them. We wrong no one by retaining it; we wrong the Christian if we cast it out by depriving him of a God-given, hereditary, and vested right."

Two parties give a different reply.

The Jew says: "Yes, let the Christian Sabbath go." But really, when you look into the case, there is little force in his *yes;* for to secularize the christian Sabbath will not be to hallow the Jewish Sabbath. If all carry on their secular employments on Sunday, he will only have the same chance on that day as others; and he has that now, when all are expected to suspend their secular occupations on that day. He will gain nothing by the revolution, relatively, when it is consummated. Besides, the Jew has only to bring his calendar around the globe the other way, going eastward from Europe to Asia, and coming to this country by the Pacific and so gaining one day, to bring his sacred day at the same time as ours; and God has nowhere told him to bring his calendar and the reckoning of his days by a western rather than an eastern movement round the globe. It would be quite natural, so far as California is concerned, for the Jews, whose original home is Asia, to bring his days by the way of the East, and for us Western nations, by the West, which would bring his Saturday on our Sunday; while, if we were to go eastward, and he westward, the two sacred days would be one day farther apart than now; and our Sunday would fall on the Jew's Monday. There is at most, then, only so much weight in the Jew's *yes*, as there is in the question of travel east or west.

The other party who says *Yes*, is the lover of license. He says: "Let the christian Sabbath go. I do not like its restrictions. I like to do as I please on that or any other day. I am a voter, and I have a right to have my vote count in regulating the usages of society, and I level my vote down to my gratifications, my indulgences, my lusts. The good of society—the cultivation of public virtue—the idea of putting more conscience into my ballot than I have in my appetites—that does not concern me." Now the wishes of such persons are entitled to no consideration. If all men should act on that principle, and have no spirit of self-sacrifice, and refuse to aim their votes above their lusts, society would be a Sodom, and a government in the hands of the people the worst of all Sodoms. For lawmakers to lend themselves to the clamors of such people, and come down and legislate on this level, is to enter into a conspiracy to let lust and license rule a free people, and not conscience and virtue.

Now, on the back-ground of these principles and facts, it is only necessary to hold up the recent Act of the Legislature legalizing the opening of theatres and play-houses on the Sabbath, to see the greatness of the wrong. The moral light from the back-ground flashes through the Act, and reveals at a glance its utterly indefensible and evil character. Whatever else it does or says, it breaks down great barriers protecting the sacredness of the day, that have hitherto been maintained. It legalizes the desecration of the day in a way the law, usage, and public sentiment have alike condemned and prevented. It sacrifices the higher uses of God's day to license. It breaks down the workshop of public morality. It lessens the opportunity of good men, volunteers, to come in contact with the youth and educate them in virtue—a work of prime necessity to the State. It wrongs the Christian by repudiating the society nature of the Sabbath and deprives him of an inherited right; while it grants indulgence to those who have no claim for it. It sets the State against God's law, and opens the way to swift demoralization and Divine judgment. And the moral effect of the law is still more damaging than what is actually contained in the letter of its provisions. It is regarded by the lovers of license, to an extent much beyond the intent of the law-makers, as I believe—it is regarded as indicating that the State is ready to give up the christian Sabbath and permit people to do what they please on that day. License sprang loose and held carnival on the Sunday after the passage of the Act, and has continued to do so since. Good people also are affected—disheartened at the prospect. They feel that the cause of public morals has been put back many years; and some are doubting whether we can ever recover from the shock. Those who are laboring for the elevation of society, for public intelligence and virtue, have, with all the difficult and irreducible material on which they must operate in this land, a sufficient hard problem on their hands, they think, if the State shows them some little sympathy, if it at least protects them in their rights and privileges, and does not give its influence, direct or indirect, moral or legal, against them; and especially, if it does not harass them with any positively anti-christian enactments.

D.

The Memorial Chapel, at Bristol, R. I., erected by Miss C. De Wolf and Mrs. Maria De Wolf Rogers, in memory of their parents, was dedicated Feb. 24. The chapel is of stone, with Gothic front, and is finished inside with pendent ceiling and groined arches, and with its two wings, connecting with the main hall by folding doors, will seat 400 people.

Letter from China.

The following letter, written to a gentleman of this city, is kindly submitted for publication in the PACIFIC:

PEKIN, CHINA, Jan. 1, 1870.

MY DEAR SIR AND BROTHER:—I must not forget my promise; and, indeed, it is not easily forgotten, since I cannot forget him to whom I made it. So, I begin this first day of the New Year by writing to you. We shall never cease to have a grateful remembrance of that kind hospitality which you and your esteemed family extended to us during our sojourn in your city, on our way to these heathen lands.

Our voyage from San Francisco to Shanghai was made in just thirty-one days, and was, on the whole, pleasant and prosperous. We had our modicum of sea-sickness—but that we expected. We had hardly passed through the Golden Gate, when those peculiar first symptoms were felt. There was no help; we submitted gracefully. There was one comfort: misery, they say, loves company; we had plenty of that. Nearly all the passengers came down, sooner or later, one after another, and we had a jolly time condoling with each other. The first attack lasted three days. That over, we had respite for a time, and glided on smoothly till we came within three days of the Japan shore. During this interval, we all became enamored of our good ship the *China*. Her officers, we thought very obliging and attentive; her table not only loaded with the most delicious fare, but served after the most approved style; her spacious saloons and private state-rooms not only the most ornate in finish, but splendidly furnished, and most comfortable; and her library filled, if not with the greatest variety, certainly with a large and very choice collection of valuable works. All this, while the weather was fine. The days were beautiful and pleasant, and the nights lovely. Between delicious fare, delightful converse, choice reading, chess playing, music, promenading, musing, sleeping—the week-day passed rapidly enough. Our Sabbaths, too, were not unlike Sunday among God's people at home. Sundays in all Christian lands,

"Blessed day of God! most calm, most bright,
The first and best of days;
The laborer's rest; the saint's delight,
The day of prayer and praise."

We had preaching morning and afternoon, each Sunday. There were seven of us missionaries aboard, and we took turns in conducting the services. The officers of the vessel, as well as the passengers, were prompt in attendance, so that our audiences, considering the fact that we were at sea, were not small—usually numbering about thirty.

Under these circumstances we felt it a luxury to be

"Rocked in the cradle of the deep."

Under these circumstances, we could almost forget our first experience in sea-sickness. Or, if we could not forget it, we surely could, and did, feel that such a ride, in such a ship, with such officers, and with such a goodly group of fellow-passengers, was *worth* a pretty thorough *shaking up*, even though it came so early after our setting out, and was *repealed with all the variations* at the other end of the voyage. And there was a blessing even in that, too; for we were all better able to appreciate the sight of, and, when we entered the port of Yokohama, to enjoy the privilege of walking on land once more. It was Saturday, about noon, that we cast anchor in that port. After dinner, we went ashore, and were much interested in much that we saw in Yokohama. Of course, we soon realized that we were on heathen ground. No Christian can visit a country like Japan or China, and not at once feel how almost infinitely above every form of heathenism is Christianity. He sees, at once, how vastly superior is the condition of the citizens of a Christian state to that of the people of a heathen country. And how must his heart be moved by the contrast. This, too, if he takes into the account only the concerns of the present life. How much more, when the vision is widened, and the stupendous interests of eternity come into view, and this, not for an individual, here and there, but, for the whole nation!

Japan, in its physical aspects, is certainly a beautiful country. The climate is delightful, and the soil, for the most part, fertile. The natural advantages are not small. Nature has done as much for Japan, certainly, as for New England, or any of the most favored parts of the United States.

The *mind* of the people, too, is of no inferior order. The Japanese are just as capable of an exalted intellectual development, of a high type of civilization, as are the natives of Massachusetts or New York. Yet, in point of fact, what do we see? In Japan there is no general diffusion of knowledge. The rulers, themselves, are not educated. Large masses of the people are but beasts of burden to the hereditary chiefs. Even the better classes know little of the arts and sciences. In architecture, they have displayed very little taste in erecting public edifices or private residences; in painting, they have no pictures; in sculpture, no statues; in literature, no compositions in music, nor anything worthy of the name of history, or philosophy, or poetry.

Why is this? The Christian finds an easy explanation for it all in the fact that *Japan is without the Christian religion*. Until lately, little effort has been put forth by any Christian nation for the evangelization of Japan. My own loved native land has taken the lead in this much-needed work. A little band of missionaries, representing the Missionary Boards of the O. S. Presbyterian and the Dutch Reformed Churches in America, has, for some years, been at work among that interesting people.

Enough has been accomplished already to prove that Japan is, indeed, a very interesting and hopeful field. Light has already been kindled at Yeddo, Yokohama, Nagasaki, and one or two other places. All these are important centres; and from these heights, as the light of the sun from mountain-tops, the light of the Gospel is to stream down all the hillsides and over all the valleys of Japan. The men who have been on the field watching the progress of events there—men neither whose piety nor whose judgment can be doubted: such men as Dr. Brown and Dr. Hepburn, and Mr. Verbeck—now feel that that day may not be very far distant. There is already there a large party not unfavorable to foreigners or to foreign ideas. Thought has been awakened. The exclusive spirit is giving way. Ere long the treaty of the Government with the United States and England is to be revised, and, it is confidently hoped, so modified as to secure religious toleration throughout the Empire. The action of the American Board, at its last meeting in Pittsburg, resolving, as it did, to plant a mission in Japan, was certainly a step in the right direction, and not too soon taken. Let the whole Church in America attend, by their prayers, that young brother whose feet have so lately pressed those foreign shores, to begin there that important work. Let many more of her sons and daughters soon join him and his companion in that new and important field. And let there be a larger liberty by all the Church in keeping the treasury of the Board well filled, so that the work, neither there nor *anywhere*, in all the many interesting fields now occupied, shall lag for lack of means in carrying it on. Great results will be seen. The day of doubt in regard to missionary enterprises has passed by. Only the cause needs to be pushed. What we all need, most of all now, *is an aggressive type of Christianity*. The time has come when the Church will be false to her highest interests, not less than to her Captain's great command, if she does not put forth new and mightier efforts for disciplining the nations. Never did our Great Captain send down a more distinct battle-cry. Let every Christian of America, out of a deep love to and an abiding and strong faith in Him who issues the summons, heed it, and the next ten years will see mighty conquests for the Cross of Christ.

Yours, in Gospel bonds,

D. C. McCox.

THE PACIFIC.

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Scarlet Fever.

Dr. Both, of Boston, furnishes *Good Health* with a paper in which he discusses scarlet fever and its treatment:

It always begins with a loss of appetite; then fever and sore throat; then red patches; then recovery, or otherwise quick or slow death, according to circumstances. To arrest its course and prevent its ravages, medicine and manipulation *ad libitum* have been tried in vain; for more children die of scarlet fever now than one thousand years ago. But why? Because nothing, absolutely nothing, is as yet known as to what scarlet fever is; and what is still worse, there was, until recently, no need felt of such knowledge.

It is as unnecessary for a child to die of the scarlet fever as it is that it should be blind with cataract. Let us see. At any time before the body has finished its ineffectual struggle we are able to help it, not by wonderful medicine, but by the knowledge of anatomy, and the application of common sense. We consult the sympathetic nerve, and do what it commands us to do. We must give this child salt when it wants it; we must give it acid when it has fever and anxiously craves it—not vinegar, but lemon-juice, because the first coagulates albumen, the latter does not, on account of the surplus of oxygen which it contains. To imitate the soothing mucus in the intestines, which is now wanting, and to give some respiratory food at the same time, we add some gum arabic. To restore and relieve the injured nerve, we apply moist warmth.

In practice we can fulfil all this with the following simple manipulation: Undress the child and bring it to bed at the very first signs of sickness. Give it, if it has already fever, nothing but sourish warm lemonade, with some gum arabic in it. Then cover its abdomen with dry flannel. Take a well-folded bed-sheet, and put it in boiling hot water; wring it out dry by means of dry towels, and put this over the flannel on the child's abdomen. Then cover the whole, and wait. The hot cloth will perhaps require repeated heat. According to the severity of the case, and its stage of progress, perspiration will commence in the child in from ten minutes to two hours. The child then is saved; it soon falls to sleep. Soon after the child awakes it shows slight symptoms of returning inclination for food; help its bowels, if necessary, with injections of oil, soap and water, and its recovery will be as steady as the growth of a green-house plant, if well treated. Of course, if the child was already dying, nothing could save it, or if it has already effusions in the lining of the heart or brain, it is much better that it should die. But if the above is applied in due time, under the eyes and direction of a competent physician, I will guarantee that not one in a hundred children will die of scarlet fever. I know this will startle some of my readers, especially those who have lost children already, but I shall go still further. I maintain that a child will never get scarlet fever if properly treated. If a child has correctly mixed blood, it will not catch the disorder if put in bed with a sick child. This is still more startling, but nothing is easier of proof. The same is also true of whooping cough, cholera infantum, etc. I refer to Professor Von Niemeyer's treatment of whooping cough: it consists of equal temperature in a room of 75 degrees, and the regulation of appropriate digestion. He warrants, by following this simple course, every case of whooping cough to disappear in three weeks. I think even this could be shortened. Lemon juice, salt, gum arabic and heat are all that is required in cholera infantum—only the restoration of digestion is here more difficult on account of the intestinal linings being injured directly.

Progress at Athens.

"I have now," says Professor Tyler, in *Congregationalist*, "been in Athens just a month—a winter month in the calendar, and doubtless more or less wintry in the experience of my readers, but here and in my own experience a month of perpetual summer sunshine. We have not had a day, scarcely an hour of storm, or even of rain and clouds, since our arrival the last week in November. Day after day and week after week, the sun has shone upon us with a warmth, a beauty and a brilliancy rare even under tropical skies, and of which they who have always lived in less sunny climes can hardly form a conception. And now in midwinter, the oranges are ripening in the gardens and orchards, anemones are springing up in the crevices of the rocks, and the grass is growing fresh and green on the north side of the Acropolis. No wonder the Greeks have always loved to live in the open air, and to sit or lie in the sunshine, on the bosom of mother earth! No wonder they call themselves the children of the soil and the sun, and have so much that is sunny in their natural disposition.

"Athens has changed much since I was here in 1856, and changed for the better. It has now grown into a large and beautiful city with broad, straight, clean streets, well paved and lighted with gas, and is said to have 50,000 inhabitants. Enough of the old Turkish town still remains, however, to indicate the change, and to illustrate the difference between an Asiatic and a European city. The change is still greater since Dr. King arrived here, soon after the Greek revolution, and found even that Turkish town a heap of ruins, and not a *roof* remaining in all Athens.

"The patriotic and self-complacent Athenians boast that there are 700 houses in the process of erection in the city the present year. If this estimate is in any sense correct, it must include some very small buildings. At the same time, not a few elegant and costly public edifices are going up, which would be an ornament and a pride to any city. The University will soon be flanked by the Academy of Arts and Sciences on one side, and on the other by a new building for the University Library. The Polytechnic Institution is far advanced toward completion, and when finished, it will vie with the finest edifices erected for similar purposes in Europe or America. In short, Athens is almost another Munich, in the rapidity with which it has grown up during a single generation, in the general appearance of the principal streets, and in the great number of fine edifices consecrated to learning and art, for which she is indebted partly to the munificence of King Otho, who built the palace and founded the University at his own private expense, and partly to the patriotism and public spirit of private individuals, chiefly non-resident Greeks, who have shown great liberality in adorning the capital, but do not seem so willing to embark their families and fortunes as citizens of the new kingdom."

Missionary News.

The *Christian World* has an account of the progress of Protestantism in various parts of Mexico. Miss Rankin writes from Monterey that she employs 15 men and women as evangelists, colporteurs, and Bible-readers, and could send out immediately a dozen more men, if she could provide for their families. She says that wherever they go, congregations of interested Mexicans are gathered and souls converted. A year ago last July, two of these colporteurs visited Ville de Cos, a place of 5,000 inhabitants in Zacatecas, with two agents of the Bible Society; and, as the result of their labors, there is now a church of 70 members, and the mayor was one of the first converts. She mentions several other churches organized within a few months, and regards these converts as admirably adapted for labor among their countrymen. In Central Mexico the good work has gone on very rapidly since Rev. H. C. Riley went to the capital. He says that 40 native Protestant Evangelical congregations now meet weekly in that part of the republic. With but little practical sympathy they could be made very efficient and multiplied. Ponce de Leon, one of the most energetic of the Mexican Protestants, has organized scores of congregations, and met great opposition, of which an example was the mob at Puebla, of which we gave an account some weeks ago, and from which he barely escaped with his life. A Roman Catholic congregation in a town near the capital lately "pronounced" in favor of the Evangelical Church, and after uproarious ringing of bells passed their church over to a Mexican Protestant missionary. The general government has recently leased the Protestants a large church-building in the capital. The liberal laws are a great help to this cause, in which is bound up the future progress of Mexico. Probably in scarce any place is a small outlay of money and effort bringing larger results than in our neighboring republic.

The question of "missionary theology," especially in its bearings on the future state of those who die heathen, has been considerably discussed of late in England. Mr. White, an English missionary, introduced it by saying that the bad theology which consigned the millions who die in heathenism irremediably to everlasting punishment was a great cause of the lack of missionary success. Mr. Turner, another missionary in Hongkong, of the London Society, in a pamphlet, says that Mr. White caricatured the belief of the missionaries. As to eternal punishments, Mr. Turner stands, according to the *English Independent*, "in much the same position as the leaders of our denomination do at home. They shrink from the doctrine of everlasting torment; but they do preach the reality of future punishment, and do not see the necessity of precise language as to a subject that seems to them left in great indefiniteness by the Scriptures themselves."

The Plymouth-Church Mission.

At the recent conferences of New York Congregationalists Mr. Bell was called to give an account of the Bethel mission. It is located in a district inhabited by 25,000 people who have no resource whatever either for worship or enjoyment, or cultivation. No place of recreation but the rum-shop. At the Bethel mission, rooms are provided—now in three stories—one a reading-room for men, another a reading and checker-room for boys, and the third for night schools; and all are crowded every night. For three months Mr. Bell gave up all other work every night for this, and now it is fully organized, so that it can run without difficulty, by a man who has been obtained for the purpose, and this instrumentality has been blessed of God. There has been a continuous revival through the three stories, and many have been gathered into Plymouth Church from here. Men have been redeemed from drunkenness, and children from filth. A while since two girls were brought in, in a condition so filthy that they had to be set on a seat apart from all the others; now they are well dressed, respectable and comely. A few weeks ago there was organized a little prayer-meeting in this wise: There was a little girl so paralyzed that she could never go to religious meeting. She was 12 years of age, and too heavy to be carried. The question arose, Why can't we organize a prayer-meeting for her benefit? One little girl, Jenny, of 8 years, and a Christian, was asked if she would like to go to a prayer-meeting, and she joyfully assented; and so others were asked, until sixteen, of ages from 8 to 12, were gathered one Saturday afternoon. They went, dolls in their arms, to the house of the paralytic, and a glorious prayer-meeting they held. The teacher prayed first, and Jenny immediately followed with the sweetest little prayer ever breathed. And so the others prayed too. The teacher said if they had fathers and mothers who were not Christians they might ask prayers for them. One said she had no father and mother but an uncle for whom she wished to pray, and straightway another prayed, "God bless Sue's uncle and make him good." The little prayer-meeting ended in a great kissing all around—sixteen girls and all the dolls too!

The Tara Brooch.

A child playing near Drogheda, Ireland, found a curious piece of metal and gave it up to an old woman; she took it to a dealer in old iron and marine stores, who allowed her a shilling for her "find." Examining a little more closely, he suspected he had a prize; wonderful workmanship showed itself, and he was shrewd enough to think that, though the metal was not gold or silver, the work was something uncommon. Accordingly he raised its price, and at length parted with it for £2 10s. The time came when £300 were offered for it by a public museum, and £500 by a private collector.

It was the celebrated "Tara" brooch, one of the most remarkable pieces of goldsmith's work known to exist. It is formed of white bronze—this probably saved it from the melting pot to which the countless treasures of gold and silver have been consigned—the surface overlaid with gold filigree work of surprising intricacy and marvelous delicacy of execution. Such is its excellence, that one of the most accomplished living goldsmiths declared that he could not find a workman, with every apparent advantage of a modern knowledge and appliance, competent to make such another. It is now deposited—having been obtained from its possessor on very favorable terms—in the museum of the Royal Irish Academy in Dublin.

Laugh.

"Dear me, I wish our minister would laugh sometimes." A child said it, and said it earnestly, too. Doubtless, her minister had his laughing times, but she had never heard the music of his laughter. His nature had its bright side, but she had never seen the gleaming of it on his face. A child likes sunshine. As for that matter, we are all children. We like ministers who are genial, sunny; who can smile and laugh; whose faces sparkle, sometimes, with merriment. I think it is Charles Lamb who says that "a laugh is worth a hundred groans in any state of the market." He is right. A smile is better than a frown any day for reformatory purposes. A scowl is never a means of grace. A gloomy face is never a persuasive to goodness. Melancholy is never a nourisher of piety. That minister whose life is earnest for God and man, and who at the same time carries about with him a joyous heart which sends its brightness to his face, and gives its music to his words, shall by his cheerfulness help men toward heaven. Solomon says "there is a time to laugh." At the right time, let every minister laugh. When you feel the laughter coming, don't drive it back; let it out. It has its mission of God in this world.

Every Theological Seminary ought to have another Dr. Griffin among its Professors. One evening, in Andover, he called the students to his room; told them they were growing thin and dyspeptic through neglect of the duty of laughter, and he insisted they should go through a company drill in it then and there.

Then the tall, broad-chested, magisterial-looking doctor said to the first student, "Here, you must practice; now hear me." And the doctor laughed a rich, sonorous laugh; one by one the students joined till all were convulsed. "That will do for once," said the doctor; "now mind you keep in practice." Most worthy doctor! Most Christian counsel!

LEANING ON GOD ALONE.—Sir William Hamilton was doubtless the most learned Scotchman of our century, the omniscient Lord Macaulay not excepted. He was familiar with every system of philosophy; he had analyzed, with wonderful power, all religions in their simplest elements. He was an inspiring teacher—one of the few masters of philosophy and letters; a writer of extraordinary power; an admitted leader of his generation.

But while at home in the learning of all ages, and exciting the wonder of his contemporaries by the bold sweep of his genius, no less than the vastness of his attainment, he sat as a little child at the feet of Christ. He was a sincere believer. His mind rested on the great truths of the christian system. There is an exquisite pathos in the record of his last hours, that when his spirit was hovering on the borders of the unseen world, just ready to penetrate its great mysteries, he was heard to murmur, "Thy rod and thy staff, they comfort me!"

A little learning often breeds skepticism. Profound knowledge leads back to Jesus.

Local Reading Clubs.

There is not a town of five thousand people in America, in which are not twenty persons who would gladly spend five dollars a year for books. Let these twenty form the reading club of the town; admit all applicants till the maximum, say of thirty members, be reached. No matter if they never heard each other's names. Suppose there are twenty members. Let them pay five dollars each to a common treasurer. Let him and the president be a purchasing committee. With thirty dollars a year they can take ten of the best magazines. With twenty dollars more they can buy one new book a week as the year goes by. Arrange the names of the members of the club in the order of their residences, on a printed list to be pasted over the cover of each book. Then you will start with ten magazines and ten books. Let each subscriber have one new one. At the end of the week let him pass one to the person next him on the list, and receive one from the person above him. With every week a new book is put in circulation. With every month, ten new magazines are put in. Every family of the twenty is at its wits' end to keep up with the supply. The gentle moral suasion which compels the reader to finish in a week his well-filled "Galaxy" or "Old and New," is itself a good stimulus.

When the year is ended, sell your books and magazines at auction, to the members of the club. That will give you some forty or fifty dollars to add to the next year's subscription.

This system, which will seem perfectly common-place to half our readers, ought to be tried by three-fourths of the other half. It has been developed in England to such an extent, that central London establishments are carried on on a gigantic scale, merely in the business of feeding these local clubs, and such individuals as avail themselves of the same machinery. No other system can so effectually supply the want of a well-conducted public library.—*Old and New.*

I IMPLORE you, do not try morphine, ever; no, not once, I will not trust you to do so, not to take any opiate whatever. I ask it humbly. Pledge me your word that you will honorably comply with this in the letter and in the spirit too. It is a wicked and a cowardly attempt to rule the spirit by the flesh. It is beneath you. If you do it I can honor you no longer; the results upon the system are slow, sure and irreparable, and the habit grows until it is unconquerable. I am deeply, anxiously in earnest. You are not worthy the fidelity of my friendship if you try to drown misery in that way. Except in the grossness of the effect, where is the difference between the opiate and the dram? Do you not know what keeps the gin palaces open? Misery! The miserable go there to forget. You must not, and shall not do it, for it is degradation. I would have you descend to no miserable materialism to escape your sorrow. Remember what Maria Theresa said when she began to doze in dying, "I want to meet my God awake." Remember that He refused the medicated opiate on the cross. Meet misery awake. May I borrow sacred words: "Having begun in the spirit do not be made perfect through the flesh." Summon the force to bear out of your own heart, the divine that dwells there—not out of a laudanum bottle.—*Rev. F. W. Robertson.*

WIT AND WISDOM.—You have surely heard of "Dunn Brown," but if not, I will enlighten your ignorance by informing you that it was the *nom de plume* of Samuel Fiske, for some years a Congregational pastor in Madison, Conn., and the author of several volumes replete with humor and sense. He died in 1864 from a wound received in the "Wilderness," where he was captain of a company raised largely among his own congregation. While he was under examination before a council for ordination, a very orthodox minister, who wanted to bring a strong test of the soundness of the young man's theology to bear upon him, asked him whether, in the case of the man with the withered hand, the man healed himself, or the Lord healed him. "Well," replied Mr. Fiske, "I always supposed that the man had a *hand* in it;" "a reply," says Prof. Tyler, in his biographical notice of his former pupil in Amherst College, "the beauty of which is, that the theology is as faultless as the wit."

IT was the gentle politeness of a genuine christian gentleman which led Dr. Richard Mansfield, the rector of the Episcopal Church in Derby, Connecticut, to correct himself once, as he was passing a group of the children of his flock. They had grown so fast since he last saw them, that he said, "Why, my dear children, you grow so like weeds that I am scarcely able to recognize you." And then, as if he had done wrong, he said, "Pardon me—I should have said you have grown so like flowers." It must certainly be pleasanter to a little child to be likened to a flower than a weed; and true politeness thinks of such things.—*Exchange.*

WOMEN who are a little over-tired (just because their lives are a little overfull of unselfish cares and duties, and because too many others depend upon them) are very subject to fancy, in the reaction of fatigue, that their lives are of no value, and that they are not wanted by any one on earth. The remedy is to tell the patient that, as she lies there, weak, tired, prostrated and useless, some one wants her for very love of her and cannot live without her.—*Good Health.*

Ministerial and Church Directory.

LOCATION.	NAME.	PASTOR.	SUPT. SAB. SCHOOL.
CALIFORNIA.	*Congregational.*		
Angels Camp			
Antioch	First Congregational	Rev. —— Strong, Acting	
Benicia	First Congregational	Rev. C. H. Pope	
Beside	Teacher	Rev. T. H. Rouse	
Cache Creek	First Congregational	Rev. J. W. Brier, Acting	
Chico	First Congregational	Rev. J. M. Woodman, Acting	
Clayton	First Congregational	Rev. M. Harker, Acting	
Cloverdale	First Congregational	Rev. J. S. Berger, Acting	
Colome	First Congregational		
Cooperopolis	First Congregational		
Dixon	First Congregational	Rev. J. W. Brier, Acting	
Douglass Flatt			
Dutch Flat	First Congregational	Rev. H. Cummings	
Eden Flats	First Congregational	Rev. B. Graves, Acting	J. S. Filloon
El Dorado	First Congregational		
Eureka	First Congregational	Rev. J. T. Wills	
Folsom	First Congregational		
Grass Valley	First Congregational	Rev. T. G. Thurston, Acting	
Haywards	Eden Congregational	Rev. S. H. Seymour	
Hydesville	Congregational	Rev. L. W. Winslow, Acting	
Lincoln	First Congregational	Rev. J. N. Hubbard, Acting	
Lockeford	First Congregational		
Los Angeles	First Congregational	Rev. I. W. Atherton, Acting	
Mokelumne Hill	First Congregational		
Murphy's	First Congregational		
National City	First Congregational	Rev. M. B. Starr	
Nevada City, cor Church and Main sts.	First Congregational	Pav. A. Parker, Acting	
Nortonville	First Congregational	Rev. J. T. Owens	
Oakland, Broadway bet 19th and 11th	First Congregational	Rev. George Mosear, D.D.	Dr. R. E. Cole
Oakland, at the Point	Second Congregational	Rev D. B. Gray	Henry A. Palmer
Oakland, Broadway	Mission	Rev. J. Kimball, Acting	William Jordan
Oakland	Prof. College of California	Rev. M. Kellogg	
Oakland	Teacher	Rev. E. G. Beckwith	
Oakland	Editor of Pacific	Rev. S. V. Blakeslee	
Oakland	Without charge	Rev. J. E. Benton	
Oroville	First Congregational		
Petaluma, cor Fifth and B streets	First Congregational	Rev. J. S. Hutchins	
Pescadero	First Congregational	Rev. G. R. Ellis, Acting	
Poland	First Congregational		
Redwood	First Congregational	H. E. Jewett	
Rio Vista	Congregational	Rev. J. J. Powell, Acting	
Rocklin	Congregational	Rev. J. N. Hubbard, in charge	
Sacramento, Sixth street, bet I and J	First Church of Christ	Rev. I. E. Dwinell, D.D.	
San Andreas	First Congregational		
San Bernardino	First Congregational		
San Buenaventura	Congregational	Rev. S. Bristol, in charge	
San Francisco, cor Cal'a and Dupont	First Congregational	Rev. A. L. Stone, D.D.	L. B. Benchley
San Francisco, Taylor near Geary	Second Congregational	Rev. J. A. Benton, Acting	E. D. Sawyer
San Francisco, cor Fifteenth & Mission	Third Congregational	Rev. W. C. Pond	William Johnston
San Francisco, bet Stockton & Powell	Green St. Congregational	Rev. E. Corwin	H. H. Lawrence
San Francisco, cor Silver and Third	South Park Congregat'l		E. P. Billings
San Francisco, cor Sac'to and Drumm	Mariners' (undenomin'l)	Rev. J. Rowell	F. W. Gill
San Francisco	Agent of A. H. M. Society	Rev. J. H. Warren	
San Francisco	City Missionary	Rev. J. P. Moore	
San Francisco	Editor of Bulletin	Rev. W. C. Bartlett	
San Francisco	Prof. Theo'g'l Seminary	Rev. J. A. Benton	
San Francisco	First Congregational	Rev. W. L. Jones, Acting	
San Juan	First Congregational	Rev A. M. Goodnough, Acting	
San Mateo	First Congregational	Rev. E. M. Betts	
Santa Barbara	Editor	Rev. J. A. Johnson	
Santa Barbara	First Congregational	Rev. W. W. Pear	
Santa Cruz	First Congregational	Rev. S. Bristol, Acting	
Satacoy	First Congregational	Rev. W. A. Tenney, Acting	
Soquel	First Congregational	Rev. J. A. Daly	
Stockton, Miners' Avenue	First Congregational		
Wheatland	First Congregational		S. C. Brown
Woodbridge			
OREGON.			
Albany	First Congregational	Rev. J. C. Butcher	
Astoria	First Congregational	Rev. J. W. Clark	
Dalles	First Congregational	Rev. T. Condon, Acting	
Dalles	Teacher	Rev. J. W. Miller, Acting	
Eugene	Without charge	Rev. J. H. D. Henderson	
Forest Grove	First Congregational	Rev. S. H. Marsh, D.D., Acting	
Forest Grove	Pres't Pacific University	Rev. S. H. Marsh, D.D.	
Forest Grove	Prof. Pacific University	Rev. H. Lyman	
Forest Grove	Without charge	Rev. E. Walker, Acting	
Hillsboro	First Congregational		
Oregon City	First Congregational	Rev. E. Gerry, Acting	
Portland	First Congregational	Rev. G. H. Atkinson, D.D.	
Salem	First Congregational	Rev. P. S. Knight	
Salem	Without charge	Rev. O. Dickinson	
Salem	Without charge	Rev. J. F. Damon	
WASHINGTON TER.			
Olympia	Missionary	Rev. C. A. Huntington	
Walla Walla	First Congregational	Rev. P. B. Chamberlain, Acting	
Walla Walla	Missionary and Teacher	Rev. C. Eells	
CALIFORNIA.	*Presbyterian, N. S.*		
Alameda	First Presbyterian	Rev. C. F. Dewing, Acting	
Alvarado	First Presbyterian		
Brooklyn	First Presbyterian		
Centerville	Without Charge	Rev. W. F. B. Lynch	
Centerville	Presb. Home Missionary	Rev. W. W. Brier	
Columbia	First Presbyterian		
Gilroy	First Presbyterian	Rev. J. H. McLaughlin, Acting	
Marysville	First Presbyterian	Rev. W. McKaig, D.D.	
Mendocino	First Presbyterian	Rev. S. P. Whiting, Acting	
Napa	Without charge		
Oakland, Broadway, bet. 12th and 13th	First Presbyterian	Rev. Dr. Poor, Pastor elect	
Oakland	College of California	Rev. S. H. Willey	
Oakland	Teacher	Rev. D. McClure	
Oakland	Without charge	Rev. J. Sessions, D.D.	
Oakland	Pres't Fem. Col. of Pacific	Rev. E. B. Walsworth, D.D.	
Placerville	First Presbyterian	Rev. J. M. Newell	
Red Bluff	First Presbyterian		
San Buenaventura	Presbyterian	Rev. T. E. Taylor, Acting	
San Francisco, Mission St. bet. 3d & 4th	Howard Presbyterian	Rev. Henry M. Scudder, D.D.	S. I. C. Sweyy
San Francisco, Fell St., near Octavia	Westminster Presbyterian	Rev. I. N. Hurd, Acting	Charles Geddes
San Francisco, cor. Folsom & Seventh	Emanuel Presbyterian	Rev. J. Pierpont, Acting	
San Francisco, Potrero	Olivet Presbyterian	Rev. John Brown, Acting	
San Francisco	Editor Occident	Rev. Dr. S. Woodbridge	
Santa Clara	First Presbyterian	Rev. L. P. Webber, Acting	
San Jose	First Presbyterian	Rev. W. Alexander, Acting	
San Leandro	First Presbyterian	Rev. A. H. Sloat	
Sonora	First Presbyterian		
Watsonville	First Presbyterian	Rev. A. J. Compton, Acting	
NEVADA.			
Austin	First Presbyterian	Rev. A. M. Stewart, Acting	
Carson	First Presbyterian	Rev. J. Frazer, Acting	
Carson	State Geologist	Rev. A. F. White	
Virginia	First Presbyterian		
CALIFORNIA.	*Presbyterian, O. S.*		
Amador	First Presbyterian		
Arcata	First Presbyterian	Rev. J. S. Todd, Acting	
Benicia	First Presbyterian		
Bloomfield	Big Valley Presbyterian	Rev. L. Thompson, Acting	
Bodega	Shiloh Presbyterian	Rev. R. McCulloch	
Chico	First Presbyterian	Rev. A. Fairbairn, Acting	
Healdsburg	First Presbyterian		
Ione	First Presbyterian	Rev. O. Hemstreet, Acting	
Jackson	First Presbyterian		
Napa	First Presbyterian	Rev. R. Wylie	
Nana		Rev. J. Wylie	
Rio Vista	Without charge	Rev. B. J. Low	
Sacramento, cor. Sixth and I streets	Westminster Presbyterian	Rev. F. L. Nash	
San Diego	Presbyterian	Rev. James Woods, Acting	
San Francisco, Stockton street	First Presbyterian	Rev. T. M. Cunningham, D.D.	Geo. Mearns
San Francisco, NW cor Powell & Geary	Calvary Presbyterian	Rev J. H. Hemphill	James B. Roberts
San Francisco, Mission bet 8th and 6th	Central Presbyterian	Rev. J. G. Fackler	Stephen Franklin
San Francisco, cor Larkin and Pacific	Larkin St. Presbyterian	Rev. J. H. McWonagle	
San Francisco, cor 22d and Folsom Sts		Rev. S. Woodbridge, D.D	
San Francisco	United Presbyterian	Rev. M. M. Gibson	J. Kirkpatrick
San Francisco	Chinese Missionary	Rev. A. W. Loomis	
San Francisco	Agent Am. Bible Society	Rev. F. Buel	
San Francisco	Principal City College	Rev. P. V. Veeder	
San Francisco	Principal Female Semin'y	Rev. C. R. Clarke	
San Francisco		Rev. Albert Williams	
San Francisco		Rev. W. H. Cain	
San Francisco	Teacher	Rev. J. Phelps, D.D.	
San Francisco	Agent Pres. Board of Ed.	Rev. S. T. Wells	
Santa Barbara	First Presbyterian	Rev. H. H. Dobbins, Acting	
Santa Rosa	First Presbyterian	Rev. T. Frazer, Acting	
San Rafael			
Silverville	Westminster Presbyterian	Rev. B. B. Bonham	
Smartsville	First Presbyterian		
Stockton	First Presbyterian	Rev. B. E. S. Ely, Acting	
Tomales	First Presbyterian	Rev. Mr Hammond	
Two Rocks	First Presbyterian	Rev. Mr. Hammond	
Vallejo	First Presbyterian	Rev. S. B. Klink, Acting	
Vivalia	First Presbyterian	Rev. J. Edwards, Acting	
Walnut Creek	Preaching Station	Rev. H. B. Avery, in charge	
Yreka	Without charge		
OREGON.			
Albany	First Presbyterian	Rev E. K. Geary, Acting	
Ashland	Preaching Station		
Brownsville		Rev. B. Robe, Acting	
Brownsville	First Presbyterian	Rev J. S Reasener	
Calapooia	First Presbyterian	Rev. E. R. Geary, Acting	
Clatsop	First Presbyterian	Rev. L Thompson, Acting	
Corvallis			
Diamond Hills	First Presbyterian	Rev R. Robe, Acting	
Eugene City	First Presbyterian	Rev. J. A. Hanna, in charge	
Jacksonville	First Presbyterian	Rev. M. A. Williams, Acting	
Pleasant Grove	First Presbyterian	Rev. E. R. Geary, Acting	
Portland			
WASHINGTON TER.			
Olympia	First Presbyterian		
Seattle	Preaching Station	Rev. M. Whitworth, in charge	
Steilacoom	First Presbyterian	Rev. Geo. W. Sloan	

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Literary Notices.

A History of Oregon, 1792–1849. Drawn from personal observation and authentic information. By W. H. Gray, of Astoria. Published by the author for subscribers. Portland: Harris & Holman. San Francisco: H. H. Bancroft & Co. 1870. 8vo; pp. 624.

If one should open this book under the pre-supposition which the back of the volume gives—that it is a history of Oregon, he might be several ways disappointed. But if he should open it, with the exact notion beforehand, that it is a history of the early settlement of that country, with special reference to the policy of the Hudson Bay Company, his disappointment would be considerably lessened. The author came to Washington Territory, as a business agent, accompanying the first missionaries, whom the American Board sent to the Oregon Indians. The year of his arrival was 1836. He has lived in the region since that time. He has taken an active part in many public affairs. He knew personally the people of the Territory, who preceded him, and the gradually increasing immigration which followed him. Without expecting to rank with Bancroft or with Parkman as a historian, or a critical composer, he sat down to write a series of communications for some local journal, descriptive of things and men in early times, and especially of those things and men that had their home in Fort Vancouver, and other forts occupied by the great English fur and trading corporation. For that corporation Mr. Gray has no respect, and he has not a high opinion of anybody who has it in his heart to say a word in commendation of it. The Hudson Bay is to him a by-word and a hissing. Unconstitutional in the beginning, claiming jurisdiction which was utterly opposed to the rights of the settlers, pursuing an Indian policy which set the various tribes against the Americans, and against everybody but its own underlings and defenders, making use of the Jesuits and being used by them, this company appears on these pages as scarcely less than monstrous. To its mingled monopoly and Jesuitism, this writer traces the atrocious massacre of Dr. Whitman and his fellow-missionaries. The account of that matter, as given by Blanchet, and Brouillet, and strangely sanctioned by J. Ross Browne, is severely riddled by the statements here made public. We have, interspersed, homely, but graphic sketches of the settlers, and of the scenes which they encountered. The reader will follow, with interest, the narrative of the trip from Council Bluffs to Walla Walla, in which Mrs. Whitman and Mrs. Spalding made the first overland passage ever made by American women. Some of the descriptions of Oregon pioneers, including missionaries, are very racy. We are sometimes at a loss to know how much personal animosity, or disaffection, or uncongeniality had to do with the coloring of these portraits. Certainly it may be said of this painter that he takes no special pains to make every one who sits for him look beautiful. We can see several warts on almost every countenance, and some of the countenances are quite defaced. Yet Mr. Gray has an appreciative feeling, quite warm and hearty, of noble qualities. He does not seem cynical. We cannot suppose he holds the scales with the judicial calmness, in judging of Oregon history. What is said so often would be likely to be said of him—he is too near the times whose story he chronicles to give a final verdict. But because he is so near to those times and persons, we are obliged to him for so copious a volume. It cannot be overlooked safely by anybody who would gain a knowledge of those days, which, though they are all included in a generation, seem to be days of "auld lang syne."

The *Congregational Review*. The second number of this review, under the Chicago auspices, has appeared. It is alive with the questions of the day. Thus we have two articles on the School question—one by Dr. Robert Patterson, known on this coast as the advocate of the Christian Commission Work during the war; and the other by Dr. J. P. Gulliver, President of Knox College. Dr. Patterson pays his respects—which are not abounding in reverence—to the Free Thinkers, and Dr. Gulliver states what should be done with reference to the Roman demands. Dr. Sturtevant gives the Basis of Suffrage so as to rule out the women. Prof. Emerson, of Beloit, supplies a sketch of Mary Riggs, missionary among the Dakotas. Dr. Dwinell, of Sacramento, sends from our own churches a suggestive paper, entitled "The New Era of the Spirit," in which, after showing the various indications of the new spiritual drift in our times, he expresses the opinion that a new church construction is likely to ssue, which will give us something unlike any one of the existing churches, but deriving from all the churches glory and beauty. We could not have supposed this writer would be so sanguine. It is to us a little mortifying to think that eighteen hundred years should have passed away, and yet the churches of the future be not found already organized and working among the nations. We are among the number of those who believe that the ideal churches are already formed, and only wait the ideal men and women to manage and work them. But we need not tell our readers that this paper is well worth their reading. New type for the *Review* is promised for their next number. We think that the *Review* should cultivate the literary element, as well as that which finds expression in the present number. Why not have some papers which are not discussions, but calculated to gratify the sense of beauty and the imaginative life of the readers? Why should our Unitarian friends occupy the purely literary field alone? We are confident that this *Review* will be a power and a blessing to our churches. We shall be pleased to encourage and to report a large circulation here. Published by G. S. F. Savage, Chicago, bimonthly, at $3.00; missionaries and theological students, $2.00.

Good Words and *Sunday Magazine* are published in this country by J. P. Lippincott & Co., Philadelphia, $2.75 and $3.50 each. We can conscientiously commend them. Both of them this month have sketches of Wm. Burns, the late eminent missionary to China. His career shows that the saints have not all been canonized. It was a wonderful course of consecrated life. Dr. McLeod, in *Good Words*, gives a graphic account of what he saw in India. Chas. Kingsley is writing a series of letters from the Tropics; Samuel Smiles, a series on the country of the Vaudois; then there are as good stories as can be produced from the best authors. We have before spoken of the valuable papers contributed to the *Sunday Magazine* by Drs. Alexander and Howson.

The *Mothers' Magazine and Family Circle* is edited by Rev. D. Mead and published by E. T. Farr, New York, at $1.50 a year. It ought to be better to be worthy of its place....S. S. Wood, Newburgh, N. Y., issues Wood's *Household Magazine*, for one dollar. It is well filled with miscellany of interest to a large class of readers. It has an enterprising publisher..... The *California Medical Gazette*, for March, continues the catalogue of San Francisco Plants, which will be concluded in the next number. "Relapsing Fever" is made the subject of a paper by Dr. Buckley.

The *Living Way*, No. 3, is as well printed as the first two numbers, which is a compliment, decidedly. Mr. Simonds continues his exposition of the Incarnation. We get in this number the statement, which may as well be marked, "The Trinity was formed for the salvation of the world." We have also stated the theory of this Trinity. The Trinity is embodied in Jesus Christ, who is the One Lord God. It consists, therefore, of one person in three natures—the Father, Son, and Holy Spirit, corresponding to the one man in three natures, spirit, soul, and body. Mr. Simonds thinks that there is no contradiction in this person in three natures saying, "My Father is greater than I," &c. But we are troubled to see who is the "I." According to the prevailing theory, the "I" ought to represent the one person. How can the one person say, My Father nature is greater—not than my Son nature—but greater than I? Could a man say, My spirit is greater than I? The editor says some sensible things about such Spiritism as that of the Davenport Brothers. Mr. Hamilton has a sermon on the True Manhood, which is manly in tone, vigorous and racy in style. We are glad to know that, besides seeing the defects as to manhood, which of course characterize the Church, he is so faithful as to say, also, "The faithless no-churchman is still more one-sided. He leaves humanity without its best motives. He chills our warmer life. He quenches our highest hopes and robs our hearts of the great Father, laying us all as foundlings at the door of chance or fate, to perish alike, whether we are taken in or let alone by the supreme indifference that reigns over all things." And this: "Not seldom does it happen that those who are readiest to vaunt the superiority of human nature and resent the imputation of depravity, when the practical work for the improvement of men is taken in hand, are the first to turn scolds and give up in despair." We expect that this preacher will have something to drop, by the way, about "unintelligible dogmas," which we agree in disliking, but it occurred to us whether, really, the speculations about the Incarnation, which characterize the *Living Way*, are at all more intelligible than the old doctrines of the Church. For instance, we read in the editor's annotations: "The science of physiology teaches that each animal and plant is but an aggregation of cells from the germ cell. So is man. Such also was Christ, who was a growth from a divine germ-cell ... whereby the aggregate became divine." Now this is pure theory, and is not, certainly, any too intelligible. But we are quite aware that the sermon is not responsible for the editor. Our friends will not fail to see, in this full notice, that we are really interested in what they are thinking and saying.

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Each page being thus made a department, and each being large enough for a department, there are symmetry and beauty in the general make-up of THE PACIFIC.

The conductors of the paper make it a point to print, as often as once a month, a *sermon* from some living divine on these shores. The department of "The West" will be made more and more a specialty. Their facilities are such that no other paper can equal them in obtaining the very latest religious intelligence.

The Commercial Department of this paper is an unrivalled one. No other paper, of this character, furnishes a tithe of the information in this direction which THE PACIFIC does.

THE PACIFIC, without being partisan, or sectarian, believes in, loves, and advocates the apostolic and primitive polity of the churches of Christ, which made them each self-governed, and all mutually dependent for sympathy, counsel and co-operation; "distinct like the billows, one like the sea."

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THE PACIFIC.

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Communications intended for publication in THE PACIFIC should be addressed to "*Editors of The Pacific.*"

Letters relating to the business affairs of the paper, to John H. Carmany & Co., Publishers, No. 409 Washington Street, opposite the Post Office.

Notice is hereby given, that invitation is extended to the Bay Association, to hold its next annual meeting at the chapel of the First Congregational Church, Oakland, on Tuesday, April 5th, 1870, at 9 o'clock A.M. Review of Bushnell on Woman Suffrage, Cummings, primary; J. A. Benton, substitute. Dissertation on "The Power of His Resurrection," Phil. iii : 10, Pond. Sermon, Corwin. Plans by all, Heb. vii : 25. Attention of brethren to this appointment is particularly requested, as it is expected that special interest will attach to the meeting, by reason of the arrangements for the "Jubilee Year." GEO. MOOAR, Scribe.

Oakland, March 22, 1870.

A VERY able and interesting article on "The New Sabbath Legislation," by an esteemed contributor, will be found on the first page of THE PACIFIC.

WHEN our friends send us advertisements, we hope that they will not fail to understand that they get in return a full equivalent for the outlay. There is not a town of any importance, from Mexico to Alaska, into which the PACIFIC does not find its way. It is read in families, and with much more deliberation than are the secular papers. We observe that special efforts have been made of late to introduce Eastern religious papers, under the stimulus of premiums. This may do well enough, provided the effect is not to crowd out home papers. Religious papers published 3,000 miles away take very little interest in the churches on this coast. They give no information about events here except such as occasionally appear at second-hand.

The PACIFIC costs its subscribers about a cent and a quarter a day, and we should be sorry to think that it did not return tenfold on this outlay. Its market reports alone have always been worth more than the price of the paper. It is sent every week to its thousands of readers, bearing the freshest religious news, and articles on the most vital topics. We expect the PACIFIC to maintain its ground, and to secure new friends on its merits, even if the stimulus of premiums is wanting. And we are glad to know, that with all the competition of Eastern and home papers, and even under pressure, brought to bear, at times, to secure a transfer of patronage, those who have welcomed the PACIFIC to their homes for years, find it as indispensable as ever.

THERE has been a very extensive revival of religion in Cincinnati. The labors of Hammond and others have been blest to the conversion of large numbers. We note, with some interest, one of the results of this revival. It is to abandon the policy of selling the pews, and to raise the funds required for the support of the churches in some other way. The *Gazette* makes the following statement: "The First Presbyterian Church led off in this matter, opening their pews to all, poor and rich alike, making the weakest member of the society feel that he had a right to a seat in the church no less sacred than that enjoyed by his affluent neighbor. The Fifth Presbyterian followed very soon, if it did not occur about the same time. Now the Third Presbyterian falls in line, having last night, at a large meeting, declared for 'free pews,' by a vote of 178 for to 10 against. From present appearances, it will not be long before every Presbyterian Church in the city will be clear of a custom that the poor have looked upon with jealousy, and which has, to some extent, stood in the way of a free Gospel and Church progress."

NEW ADVERTISEMENTS.—We would call the attention of our readers to the addition of advertising patronage to our columns. On the eighth page will be found the advertisement of the Connecticut Mutual Life Insurance Company. By reference to the published chart of the principal life insurance companies in the United States, we find that the ratio of expense to total income of this company is 8.89—the lowest on the list. We also take pleasure in referring to the advertisement of the Hartford Fire Insurance Company on the same page, and that of the Occidental Fire and Marine Insurance Company of this city on the fifth.

A Memorial Church.

We publish, in another place, the plan of the Memorial Conference, which was recently convened in New York. The celebration of the two hundred and fiftieth anniversary of the founding of the Congregational Church in America is to be something more than a talking jubilee. It is proposed to raise the sum of *three million dollars* to strengthen the theological seminaries and other educational institutions in connection with the Congregational Church. It is the largest sum, *per capita*, ever undertaken to be raised, in good faith, by any denomination in the country. This sum is, of course, to be in excess of all the ordinary charities of the churches. It will be a noble monument to the faith and the liberality of the descendants of the Puritans. There is a great work to be done. Our plans reach out to the whole country and to its wonderful future. We need a hundred thousand dollars for the Pacific Theological Seminary, and as much more to carry on other auxiliary institutions of the churches here. Let us sow in faith, for this memorial year ought to be the great harvest year of the Congregational churches throughout the land. Three millions consecrated, by the prayers of all the churches to the Lord, is the thank-offering proposed for the year.

There never were before such plans for sacrifice and activity as have been devised by several branches of the Christian Church. The Methodists and the Presbyterians have devised liberal things. And in this liberality Christians of all names will find only fresh occasion to rejoice.

And now the Congregational Church, whose stamp is in some sense upon all the civil institutions of the country, and whose history even antedates the oldest of these institutions, sends a summons over all the land to observe this year a great memorial jubilee. Her sons and daughters will respond full-handed. The ancient and honorable of the Lord, crowned with the dignity of two and a half centuries in the New World, has only come to the first blossoms of the early spring. Three millions for a thank-offering that even spring-time has come, as an earnest of the glorious harvest to ripen in other centuries.

"It All Comes on a Few."

This remark is often made in our churches. The few have everything to do. Whoever has had experience in church-work, will be ready to echo the general proverb. Congregational churches are the churches of all—not of one minister or two deacons—yet in these churches the proverb is constantly repeated. The same few men are trustees, and deacons, and Sunday school superintendents, and clerks, and delegates: they offer the prayers, and utter the exhortations; they make the motions and second them. Or, among the women, the same few manage the ladies' circle, direct the sewing-meeting, make the parochial calls, teach the Sunday classes. It used to be said, We cannot all do all things. Let that saying be current no longer. We "few" can do all things. We do them. We expect to do them. Our brothers and sisters expect us to do them. If we did not do them, these things would not be done. So, weary with labors, many and constant, somebody proposes to us a new meeting, or some new enterprises, and the few look as if they would give out, for they say, Oh, well, it will all come upon us.

Now, it very often happens that the few are almost as much responsible for this state of things in the churches as are the many. Indeed, it may be said, they are more responsible. For, if the few have any particular function, it ought to be the function of leaders. It may be natural for an overworked and worried soul to tell his family that everything comes on him, but not unfrequently it will be found that he has never asked any one else to help him, or has not made it easy for any one to proffer help. Some persons have a prodigious faculty of doing work themselves, but no faculty at all to set others to work. They may have even the faculty of preventing the co-operation of others. Nobody wants to volunteer, where it is plain that the few choose to do their own work. Let them do it; if they wanted us, they would invite us. That may be not so selfish an attitude as it seems.

A revolution of ideas among "the few" is demanded. You are chosen as ministers, deacons, Sunday school superintendents, church committees. You are very much mistaken, brethren and sisters, if you suppose you have been put in these positions to do all the church-work. You are put there to superintend, to lead, to inspire that work. A recent lecture of a war correspondent amused the audience by describing the popular, romantical conception of a General. That conception pictures him as plunging into the thick of the fight, as being omnipresent on the field of blood, as slaying, like David, his ten thousand with his own hand; as, in short, making the presence of the soldiers quite immaterial. The plain, wholesome, and effective idea of a General puts him quite back from the front, and pictures him from his place of observation, issuing his orders, and, through his messengers, guiding the men to do the heavy work of the contest. Poetically, the latter notion loses, as compared with the other; but it is truer, and it is the right notion. The Generals of an army are the few in it, and all comes upon them, in no unimportant sense, but by no means all the work comes upon them. If it does, it is greatly their own fault.

Let, then, the revolution of ideas go on in our churches. These organizations want not less, perhaps, of preaching and of deacons' work, but a great deal more of sagacious, inspiring, sensible, stimulating leadership. When, in a sort of nervous, querulous self-complacency, "the few" lugubriously say, It all comes upon us, let the many say: Why, then, don't you ask us, and make it easy for us to help you? There are many of us who would like to do, but there is no one to tell us what we may do.

A Boston Benediction.

Some time ago, the *Congregationalist* bestowed upon us the following left-handed benediction:

"The *Pacific* quotes our expression 'a cotemporary sheet,' and says: 'that may be a correct expression in Boston; but it is not good English outside of that city!' When the *Pacific* has nothing else to do, and cannot sleep, will it be so good as to tell us, and the rest of mankind, why it is not? It also quotes 'The Pawned Bible' from our columns without credit—which, in Boston, is not considered a correct thing to be done."

We proceed to show our *con*temporary why the expression is not correct. Dr. Worcester (a respectable authority, we hope, in Boston) treats of the word as follows: "Contemporary—[Latin, *Contempora—Con-tempus*]. This word is often less properly written down *co-temporary*." Dr. Bentley says "*co-temporary* is a downright barbarism. For the Latins never used *co* for *con*, except before a vowel, as *co-equal*, *co-eternal*; but before a consonant they retain the *n*, as in *contemporary*, *constitution*, or melt it into another letter, as *collection*, *comprehension*; so that the word *co*temporary is a word of his (Boyle's) own *co*position, for which the learned world will *co*gratulate him."

"The general use in words compounded with the inseparable preposition *con* is to retain the *n* before a consonant, and to expunge it before a vowel, or an *h* mute. Dr. Campbell—*Co* ought to be used only when the word with which it is joined begins with a vowel, as in *co-eval*, *co-existent*, *co-incident*, *co-operate*, etc.; *con*, when the word begins with a consonant, as in contemporary, conjuncture, etc. *Con*temporary, see Dryden."

In the early edition, Webster says: "For the sake of an easier pronunciation and a more agreeable one, this word is often changed to cotemporary, and this is the more preferable word." In the revised edition of 1864, this entire statement is stricken out, because such a vulgarism could not be defended by the more accurate scholarship engaged in perfecting the work.

We have here substituted "*con*temporary. Living, acting, or transpiring at the same time; contemporaneous." And this use of the word is fortified by the following quotation: "This king (Henry VIII) was contemporary with the greatest monarchs of Europe.—*Strype*."

There is an English magazine bearing the title of *Contemporary Review*. But if *Co* had been substituted for *Con*, such a stupid provincialism would have provoked the derision of all well educated Englishmen.

We come now to the more ungracious part of this Boston benediction. In a "tift" we are told that the "Pawned Bible" was copied into our columns without crediting it to the *Congregationalist*. It happened that the story was taken from another paper which did not give its origin, and we therefore copied it just as we found it, and as we find many other literary waifs. In the same number of our contemporary, the local religious news of the PACIFIC was copied without any credit. In fact, we are always ready to help the *Congregationalist* to fresh news, and don't want any credit. Having made a contribution to its philology, doing what we could to emancipate it from an indefensible provincialism, we are ready to assist in mending the manners and morals of the *Congregationalist* as may be most needful.

In the last number of the *Congregationalist*, a sweeping indictment is uttered against a dozen papers, beginning with the *Springfield Republican*, and ending with the *Massachusetts Temperance Society*. All are sinners, and the PACIFIC particularly, because, while it keeps clear of Boston provincialisms, it has failed, on divers occasions, to blow the horn of the *Congregationalist*. The *Christian Union* has printed the "Pawned Bible" and credited it to the PACIFIC. We have published "Fat and Lean Folks" without credit, and so on. Now, when these *flotsams* are picked up on the sea of literature, without a single mark, we have no means of finding out where they were thrown overboard. We have made no pretense that any of them were ours, except as they were the common property of all. We are no more to blame for finding them than we are for that uncharitableness and infirmity of temper which led our contemporary to bring a railing accusation against his neighbors.

The Memorial Conference.

This body met in New York, on Wednesday, the 2d inst., and, after a full and free interchange of views, the following resolutions and plan of procedure were adopted:

Resolved, That there ought to be a religious commemoration by the Congregational churches of America of the two hundred and fiftieth year since the landing of the Pilgrims, and the transplanting to the New World of the principles and methods of Primitive Christianity.

A Business Committee was then appointed, consisting of Revs. Messrs. Thompson, Patton, Dexter, Hyde, Fairchild, and Hurd, and Samuel Holmes, Esq.

This committee reported a plan of procedure, which, after discussion and amendment, was adopted, as follows:

1. With reference to the method of commemoration, it is desirable that arrangements be made for a special commemoration of the Pilgrims in connection with the Triennial Convention of the Congregational churches of the Northwest at Chicago, in April next, and that it be also recommended to the Congregational ministers and churches in the several States to make arrangements for local conventions, either in connection with the meetings of General Associations or Conferences, or in such other way as may seem to them expedient.

2. That to give effect to the recommendation of a commemoration at Chicago, a convention be held in the First Congregational Church of that city on Wednesday, the 27th day of April next, at 2 o'clock, P. M., to be composed of the members of the Triennial Convention, of two delegates from each of the seminaries and societies invited to this meeting, of two delegates (one a layman, when practicable) from each district Association or Conference within the bounds of the Congregational body, and of one representative from each Congregational newspaper; and that it be further understood that the pastor and delegate appointed by any Congregational church to the Convention shall be admitted to membership; and that it be recommended to the Executive Committee to designate topics for discussion in the Convention, and to invite persons to open the same.

3. That it be earnestly recommended that during the month of May every Congregational pastor shall set forth from the pulpit our obligations to the Pilgrim Fathers, the influence of their faith and probity upon the character of the nation, and the duty we owe to the memory and principles of the Fathers, to maintain, enlarge, and transmit the inheritance we have received at their hands.

4. It is further recommended, that on the 21st of December next, to give a special emphasis to this 250th year, a commemorative service be held either at Plymouth or Boston, under the direction of the Executive Committee to be appointed by this body, and that Rev. Richard S. Storrs, Jr., D. D., be requested to deliver a discourse on that occasion.

5. With a view both to interest more deeply the entire Congregational body in this commemoration, and to provide some worthy memorial of our estimate of the Pilgrims, and of the value of their work, arrangements shall be made for freewill offerings to such institutions as embody in a permanent form their principles and polity; and inasmuch as their first concern was for the Church and for institutions of Christian learning, it is hereby recommended that such Congregational churches as are yet encumbered with debt, take this occasion to free themselves of this burden, and that a vigorous effort be made to place all our theological seminaries upon a strong and liberal foundation.

For the furtherance of these objects, without interfering with the great standard objects of benevolence, it is desirable that a special jubilee-offering be made in every congregation, with the endeavor to reach every member of every household, and that methods be devised for interesting children in the memory of the Pilgrims. It is the judgment of this Convention that the project of erecting in the city of Boston a Congregational House should be consummated this year, as a fitting monument of the Pilgrims.

6. That for the object above named, and of others dear to Congregationalists, (with the understanding that each donor has the right to designate the direction which his gift shall take) it is recommended that a united effort be made to raise during the year *a sum not less than three millions of dollars*.

7. That Hon. E. S. Tobey, Rev. W. W. Patton, D. D., Rev. H. M. Dexter, D. D., Samuel Holmes, Esq., A. S. Barnes, Esq., Rev. Ray Palmer, D. D., and Rev. A. H. Quint, D. D., be an Executive Committee, (with power to fill its own vacancies) to whom all matters of detail connected with the commemoration shall be intrusted, and to whom all moneys, if any, not specifically appropriated by the donors, shall be paid for distribution to these objects, according to their discretion.

The *Advance* says the meeting was one characterized by the freest discussion, and yet, in the result, by the greatest harmony. It was the unanimous conviction that this Jubilee Year should be made the occasion of noble and special deeds of beneficence by the churches which represent the principles of the Pilgrim Fathers, and that these deeds should take the form of permanent memorials, rather than of contributions to the ordinary religious objects. Each church is, therefore, urged to a special memorial effort to pay off its entire debt. The united churches are asked to raise large memorial funds for each of our theological seminaries, to place them in complete working order; to build the great Congregational House at Boston, in which the valuable library and all our benevolent societies shall find shelter; and to aid such other appropriate objects as shall be preferred by individual donors.

Current Topics.

Pope Pius IX has decreed that the American-Irish Society, called Fenian, is comprised among the societies forbidden and condemned by the Supreme Pontiff, and which are declared liable to excommunication, to be removed only by the Pope.

Cardinal Antonelli has written officially, to the Bishop of Nicaragua, protesting against a movement in that country to establish "freedom of education and of worship," as "not only contrary to the laws of God and of the Church, but in contradiction with the concordat established between the Holy See and that Republic."

The English Bishops have declined to authorize a revision of the English translation of the Bible, on the plea that, if they did, the version so produced would be regarded as an Episcopal translation; whereas, that known as King James's, now in common use wherever English is spoken, is accepted by nearly all Protestants.

In consequence of renewed persecutions of Catholic Christians in Japan, the representatives of foreign powers have protested to the Government, but without effect.

The late Mr. Burlingame, being thrown out of a seat in Congress by a rally of the North-end roughs of Boston, was appointed Minister to Austria by President Lincoln. On his way to Vienna, at Paris, he was notified that the Austrian Government would not receive him on account of his previously expressed sympathy for Sardinia. This was a severe disappointment. Says the N. Y. *Times*, in this connection: "How wonderfully God rules the destinies of all of us, and all life shows that the disappointments of to-day are opportunities and blessings of to-morrow. Mr. Burlingame was, of all men, the best fitted for the China Mission. With the aid of that great Englishman, Sir Frederick Bruce, he gave success to the polity that means justice to China, and to the world."

The *Christian World* says that several well-known orthodox ministers in England are adopting and advocating the doctrine that Life and Immortality come only by accepting the Gospel of Christ. These names include a Baptist, the Rev. William Miall; Congregationalists, Rev. E. White, Rev. Dr. Leask, and many others; and it is stated that one of the rising leaders of this section of Nonconformists is about to issue a book on the same side that will certainly arouse the attention of the whole Church to which he belongs. Of the Episcopal clergy quite a host have declared themselves on this side of late. The Rev. Wm. Ker, M.A., vicar of Tipton, has published a very elaborate argument, and more recently the Rev. Samuel Minton, M.A., minister of Eaton Chapel, Eaton-square, has penned a powerful letter to Mr. Robert Baxter reviewing the whole controversy, and declaring explicitly for the views set forth by Mr. White.

Religious Intelligence.

The West.

The Rev. W. B. Wright, who has, for the last six Sundays, supplied the pulpit of the First Congregational Church, in this city, started for his Boston home last Monday morning. He will spend the coming Sunday in Chicago, where he was formerly a pastor. The sermon preached by Mr. Wright last Sunday morning, has been very highly spoken of. In the evening, there was a crowded house, and many tarried to say Good-by to the effective preacher, who had, in a few weeks, so largely won upon their esteem. The best wishes and prayers of hundreds go with him across the continent.

The attendance of pupils at the Chinese Sunday school at the First Congregational Church last Sunday, reached the good number of 112 pupils and 85 teachers—total, 197. Still more teachers are needed. There is no good reason why the average attendance of pupils at this school should not go above 200. The world moves. The West is overlapping the East.

The Rev. Dr. Scudder, being somewhat indisposed, the Rev. Dr. Nehimiah Adams, enjoying a brief sojourn among us as a valetudinarian, consented to occupy the pulpit of the Howard Presbyterian Church, last Sunday evening We are glad to hear that he endured the necessary excitement and exertion without any more fatigue than was to have been expected.

Six persons were admitted to Calvary Church at the communion on last Sunday. Forty-two persons, in all, have received letters of dismission from this church to unite with St John's Presbyterian Church.

Dr. Stone expects to be in his pulpit here on the second Sunday in April.

Rev. C. J. Hutchins, of Petaluma, exchanged pulpits with Rev. W. C. Pond, of the Third Congregational Church, on last Sunday.

Rev. Eli Corwin, who was laid aside for some weeks, by illness, is at his post again, working resolutely and hopefully, in connection with his new charge.

The soup-house proposed, in connection with the Young Men's Christian Association, is likely to elicit a hearty support from the benevolent public. One gentleman offers a hundred dollars, through the *Bulletin*, provided his name is withheld.

The subject of Dr. Cunningham's second lecture upon Esther, next Sunday evening, in the First Presbyterian Church, will be the "Royal Divorce."

St. John's Presbyterian Church, Rev. Dr. Scott pastor, will worship next Sunday in their new church on Post street, between Powell and Mason.

A private letter from Rev. Mr. Damon, formerly of Albany, Oregon—now at Seattle, Washington Territory—speaks encouragingly of religious prospects in that town, and in some other places in the Territory, which he has visited. In Seattle he has regularly preached to good congregations since early last fall; also, once in two weeks at Port Gamble and Port Hudson, with once or twice at Port Ludlow, in which places the numbers present and the interest manifested give the hope of permanent results. In the first-mentioned town it has seemed good to disciples to unite in a regular orthodox Congregational Church of Christ—the second now in the Territory. We trust that on this true scriptural basis of union among all who love the Lord in sincerity, many other churches may be gradually organized in this great "Maine of the Pacific." From former acquaintance with Rev. Mr. Damon, we judge that, by ability, earnestness of manner, and active, self-denying devotion in the ministry, he is admirably fitted to do a pioneer work in the new, important country of western Washington Territory, and that Seattle, from its prominent position and steady increase, is just the place for him.

A sensation story was started in the city that Rev. Mr. Hemphill, pastor elect of Calvary Presbyterian Church, had embarked on the missing steamer, City of Boston. A telegram received on Tuesday, from that gentleman, announced that he had reached Chicago, and was about to leave for San Francisco. He will probably arrive in season to preach on next Sunday.

Rev. C. H. Afflerbach, of the German M. E. Church, of San José, announces the receipt of $575, the proceeds of a festival held in behalf of the church.

There will be an entertainment given at the Hall of the Young Men's Christian Association, 232 Sutter street, com-

mencing Wednesday, March 30, for the benefit of the Congregational Church, now being established in the southern part of the city.

The following programme will be adopted:

A lunch will be spread on Wednesday, Thursday, and Friday, from 12 to 2 o'clock.

On Thursday evening, Prof. Knowlton, with a class from his school; Prof. Scott, and the Howard Choral Union, will occupy about an hour, after which will follow a social entertainment and festival.

All the friends of this new enterprise are invited to assist in making the entertainment a success.

Miscellaneous.

From the *Advocate:* At the enterprise of founding a Methodist University in central New York, there were a number of subscriptions that were worthy of the work in contemplation. Dr. J. T. Peck, formerly of this coast, headed the list with a subscription of $25,000. There are a score or so of men on this coast who would bless themselves and the cause of Christian education by subscribing like amounts to the University of the Pacific..... The new German Methodist Church in San José will be dedicated on the 27th inst. A number of ministers will be present.

From the *Occident:* Rev. S. R. Wells preached in Woodbridge on last Sunday to a large congregation. It was estimated that 200 persons were present. The Rev. Mr. Mayfield, of the Church of the United Brethren, has recently been holding services here with much success. It is estimated that as many as 140 persons have been converted within the last two months. On Monday, Mr. Wells joined the Rev. Mr. Richardson, of the Bible Society, who is engaged in circulating the Holy Scriptures in this community..... The Rev. Dr. A. P. Happer and family, and Miss Shaw, arrived at Canton, China, January 11th; after a pleasant voyage of thirty-eight days from San Francisco. The entire party was in excellent health and fine spirits. They were most cordially received by their missionary friends, and set about making preparations to enter upon their work at once.

From the *Churchman:* On Sunday last, the Church of the Ascension at Vallejo was consecrated by the Bishop of the Diocese. The Vestry met the Bishop and clergy at the door of the church, when they proceeded up the aisle, reciting the usual anthem. The request for consecration was read in the name of the Vestry, by Hon. Paul K. Hubbs. The sentence of consecration was read by Rev. A. C. Treadway, the minister in charge. Morning prayer was read by the Rev. E. C. Cowan, and Rev. Mr. Smith of St. Augustine College. The sermon was preached by the Bishop, who also administered the Holy Communion, assisted by the clergy. The church has been built by the untiring exertions of Mr. Treadway, and is now free from debt. The pews are all taken, and it is already proving too small for the congregation. Fortunately, however, the lot is sufficiently large to make any additions to the building which may be needed. In the evening, the church was again crowded to its utmost capacity, when, after service by the same clergy, the Bishop preached, confirmed eight candidates, and delivered an address to them.

From the *Evangel:* Rev. C. W. Hewes was thrown from a horse on Sunday morning, as he was going to his appointment to preach for the Brooklyn church, and very severely injured on the head. He hopes for a speedy recovery.....Rev. G. W. Bond wishes all correspondence directed to him at Eugene City, where he has become pastor of the Baptist Church.....Rev. Eli Rees writes from Paradise City, March 8th: "We expect to organize another church soon."

The East.

Congregational Items.—Dubuque, Iowa, and Mansfield, O., both spoke for Dr. E. B. Fairfield, late Freewill Baptist, but Mansfield secured him..... We have three churches at Leavenworth ...Revivals at Keene, N. H.; Shopiere, Wisconsin; Ripon; Foreston, Iowa; Laclide, Mo.; Albany, Kan.....A Congregational Church connected with Presbytery and another connected with Association, in Johnson, O., have united .....The Boston brethren have $70,000 for their "Congregational Home," and hopes are quickened of getting the rest .....The *Examiner* thinks that if it could not be Baptist, regular and straight, it would go right and clear over to the Congregationalists, and not stop half-way. So several free or open Baptists have been deciding of late..... The receipts of Am. Board for January were large, $52,394; average for five months, $35,329.....The First Church, Amherst, Mass., has raised $16,000 in shares of $25, to pay debt on their beautiful edifice, debt being $30,000..... There is a cheering and hopeful religious interest in the Rev. Mr. Parsons' Church, Springfield, Mass.....Mrs. Ellis, a widowed daughter of Rev. Humphrey Moore, D.D., of Milford, N. H., has recently purchased for $2,000 one of the finest locations in that town as a site for a parsonage.....The legacy of Gen. Wool to Williams College was only $5,000.....Central Church, Philadelphia, is making a determined effort to build. $25,000 subscribed, $50,000 needed.

Dr. Cuyler gives us the following:

"Dr. Bellows comforts himself with the hope that they are getting their work 'done *out*' by some of the orthodox. In his speech he said, 'Mr. Beecher may say what he will—the general tone of his preaching does not differ materially from what we wish to propagate. *I want no better Unitarians than he is.*"

"Neighbor Bellows! you can't be accommodated with Bro. Beecher, much as you may need him. Among his many excellent qualities is one which he has learned from the ferry-boats. He knows how to *back water* when the bow is likely to butt against the pier."

Mr. Beecher himself playfully announces that Dr. Bellows has become orthodox! "For," he says, "Mr. Beecher preaches the sinfulness of every living man, the indispensableness of a change of heart wrought by the Holy Spirit, the vicarious suffering and atoning work of the Lord Jesus Christ. Mr. Beecher holds and teaches the doctrine of the Trinity as it was held by his father, Dr. Lyman Beecher. But, above all other things, Mr. Beecher's ministry is peculiar for an enthusiastic advocacy of the proper and absolute Divinity of the Lord Jesus Christ! When Dr. Bellows, therefore, with such evidences before him, says in a large audience of Unitarian clergymen, 'I want no better Unitarian than he is,' he comes over to the orthodox ground, and he must allow us to rejoice over this new testimony to the power of the truth upon the human soul. But he ought to shake off bad company!"

The Episcopal "Clergymen's Mutual Insurance League" now numbers 529 members, and is growing rapidly. The League lost one of its members—the second by death—on the 11th of last month, and, within thirty days, the entire amount, of two dollars from each surviving member was sent to the heirs of the deceased brother. The number of members, at the time of his death, was 487, which brought to his family the timely sum of $974.

The prospect for a creditable Presbyterian College in Iowa is becoming brighter and more hopeful. The "Parsons bequest," made some years ago to the New-school Synod, and now amounting, I believe, to about $50,000, will, it is hoped, soon give us a college. This bequest left the location of the institution an open question. Last November, General Parsons, of St. Louis, visited Iowa, and gave those especially charged by Synod with this subject to understand that either Des Moines, Marshalltown, or Cedar Rapids, would be selected as the location of the institution, and propositions were invited from those places. Marshalltown expects to offer $100,000. Des Moines expects to make an equally liberal offer, and has already secured $50,000.

The Methodists of New York, who number 2,275 preachers, and 182,000 members, had a rousing State Convention lately. A subscription was started for a University, to be located at Syracuse, which yielded $200,000 on the spot. Dr. J. T. Peck, formerly of this State, subscribed $25,000. The patrons of Methodism in Syracuse and vicinity had previously pledged $125,000, and the city had bonded itself to the amount of $100,000; besides which, the citizens of Syracuse, it is understood, are to erect the buildings of the University, and, in addition to all this, it is understood that many of the subscriptions to Genesee College will be transferred to this new institution; so that it may be averred with much confidence that the "Syracuse University"—the name finally agreed upon and adopted by the Convention, in the midst of unbounded applause by the audience—is already guaranteed an endowment of *half a million of dollars.* Cornell must look to its laurels.

The Unitarians held a Conference over in New York this week, (writes Dr. Cuyler) and some of their statements of "growth and *enlargement*" were quite laughable. They announced with some flourish that in Montclair they have a congregation of forty-five, (!) and that in one of their prosperous churches in Brooklyn there is a stupendous Sunday school of *seventy* scholars!

The wings among the American "Liberals" are shown in the following extract in a Unitarian letter in the *Register:* "Those readers of this article who do not mean to lose their liberal Christianity in the plausible definitions of Mr. Abbot, and the vaulting speculations of Mr. Frothingham, nor swamp their Unitarianism on such loose ground as Mr. Mountford's theories of miracles, Dr. Peabody's doctrine of baptismal regeneration, and the Swedenborgianism of Mr. Sears, will do well to consider what the present situation really implies, what duties it suggests, what new responsibilities it brings, and what fresh opportunities it opens before them."

The *Methodist* returns to the topic of probationers in its communion. "During ten years," it says, "from 1856 to 1865, inclusive, our minutes reported 1,206,145 probationers, while the net increase of church members for the same time was only 172,296, or one-seventh of the number taken on probation; thus making the average number of probationers received each year over 100,000, but the average annual increase in membership only a little over 17,000. For the last three years 530,136 probationers have been received, but the increase of church members following was only 243,599."

A cable dispatch announces that the Pope has issued a decree secularizing the famous pulpit orator, Pere Hyacinthe. This secularizing simply means removing from the priesthood and from all religious orders. M. Pere Hyacinthe is, therefore, transformed into plain M. Charles Loysen, a lay member of the Catholic Church. The decree does not excommunicate him. It is stated that the decree is satisfactory to all parties, and Madame Rumor has it that "the why" it is satisfactory to the eminent ex-divine is that he is in love with a beautiful lady of Boston, whom he is now free to take to wife.

News Summary.

City Items.

—The San Diego gold excitement has drawn away some of the idle men from this city, yet a legion of labor-seekers may be seen around the Exchange every day, and there is no difficulty in filling all the orders received for help.

—Tax Collector Austin has gone to Sacramento, to urge the passage of a bill to give outside land owners, whose land may be sold, the right of redemption.

—The case of Charles Yoemans *vs.* The Contra Costa Railroad Company, which has been on trial in the Twelfth District Court since the 5th inst., was finally concluded Saturday afternoon. The jury returned a verdict of $10,000 for the plaintiff.

—The concert for the benefit of the Protestant Orphan Asylum and the Ladies' Protection and Relief Society, given by Mme. Camilla Urso, resulted in a net profit of $1,434.

—The United States Grand Jury has found 149 true bills of indictment against persons for offenses against the Revenue Laws of the Government.

—Wild animals, from almost every inhabitable portion of the globe, are on exhibition at Woodward's Gardens. To see the collection of fine oil paintings in the art gallery, is alone worth the price of admission.

—For all general family sewing, no machine equals the Grover & Baker.

State and Coast Items.

—The *Independent* says that Gov. Edwards, who resides a few miles east of Stockton, has some 800 Angora goats on his farm—few of which, however, are pure, nearly all being graded stock. A very small mixture of Angora blood greatly improves the fleece of the common goat, and the wonder is, that with the evidence before wool-growers in this State, more attention is not paid to the breeding of the goat.

—The Monterey *Republican* says that Flint, Bixby & Co. will plant 1,000 acres with beets, and erect a mill near San Juan. This is indeed encouraging. The beet sugar will be well tested in California this year, and there is every reason to believe that it will prove a success.

—According to the Mendocino *Dispatch*, the stagnation of the lumber trade in that county is causing laboring men to leave the coast in large numbers.

—There are 4,304 children, between the ages of five and fifteen years, attending the public schools in San Joaquin County.

—The Chinamen all through the country are raising money to test the constitutionality of the special tax levied upon them.

—The *Farmer* says, thus far all who have raised the castor bean—who have given it proper care and attention—have made it a very profitable crop.

—The Assembly has passed a bill amending the corporation laws so as to allow females to be Presidents and Trustees of colleges and seminaries.

—Sam Brannan has a Chinese family on his farm at Calistoga, devoting their attention to tea-culture.

—It is estimated that 4,000 additional acres of land will be devoted to the vine in Napa County alone this year.

—Forty buildings are in process of erection at Eureka, Humboldt County.

—Work on the San José Woolen Mills is progressing finely.

Special Notices.

NEWELL'S PULMONARY SYRUP.—Past opinions have placed consumption among the incurable complaints. I beg this feeling may at least be dispensed with until this most valuable preparation for consumption or consumptive tendency, whether accidental or hereditary, can be tested. The most important cases can be referred to, and prove that consumption is truly a curable complaint.

REDINGTON'S FLORIDA WATER has undoubtedly achieved a success in this country which is without a parallel in the history of the toilet. Its popularity overshadows that of the finest perfumes imported from Germany, France and England. Nor is this popularity to be attributed to its comparative cheapness so much as to its intrinsic superiority. The fabric impregnated with it exhales the incense of the most odoriferous tropical flowers. The fragrance is as fresh as if it flowed from the dew-charged blossoms of a land whose spicy atmosphere is alike celebrated by the poet and the historian. Nor is this odor evanescent. On the contrary, it clings to the handkerchief as if incorporated with its threads. Diluted with water, it is admirable as a mouth wash after smoking, and as a counter-irritant after shaving.

Perhaps the largest class of invalids who have sought and obtained the happiest results from Dr. Walker's Vegetable Vinegar Bitters, includes those whose indescribable complaints, for want of a better name, are known by the general term "dyspepsia." Even the most delicate find immediate relief by a prudent use of the "Bitters," for their penetrating properties search, cleanse and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitality. As a consequence of these properties, the invalid is astonished to find his health and energy restored by a remedy at once so simple and inviting.

The dangers of acclimation, or seasoning, as it is termed, incident to a change of residence to a bilious climate, South or West, are entirely avoided by the timely use of Mason & Pollard's Antimalaria. It should be commenced on appearance of the earliest bilious symptoms. The sensation of languor, weariness of body, depression of spirits, derangement of the stomach, pain in the bones, cannot be easily mistaken. Sold by all druggists and medicine dealers.

Marriages.

DICKSON-LYNHAM—In this city, March 19, by the Rev. Dr. Cunningham, Geo. R. Dickson and Jane Lynham.
HARVEY-PUGH—In Santa Cruz, March 11, by the Rev. W. Frear, George W. E. Harvey and Kathrine Pugh, both of Watsonville.
LOWDON-DUDLEY—In Little York, Nevada county, Wm. H. Lowdon and Mary C. Dudley.
SMITH-PACKARD—At Hawkes' Corner, San Joaquin county, March 10, I. M. Smith and Mrs. E. Packard.
SHARRAT-BAILEY—In Mani, H. I., Jan. 26, by the Rev. J. S. Green, W. F. Sharrat, of Walhee, and Mrs. M. E. Bailey, of Norwich, Ct.
WEEDON-SLOAN—In Honolulu, H. I., Feb. 25, by the Rev. E. C. Bissell, W. C. Weedon, of Middlesex, England, and Ida J. Sloan, of Cleveland, Ohio.

Deaths.

ROUNTREE—In this city, March 16, Mary Ann, wife of James O. Rountree, a native of Natchez, Miss., aged 34 years, 7 months and 19 days.
[OBITUARY.]
The deceased suffered a wasting illness of seven weeks with patient resignation; calling her friends and family, (including her husband, seven children and two sisters) to her bedside, and taking leave of them with words of Christian counsel. She was a member of St. John's Presbyterian Church of this city, and was well known, from her long residence in the city, and her active interest in, and unselfish devotion to many good works.
WEST—In Auburn, Cal., March 13, Charlotte, wife of Elliott West, aged 33 years.
COWLES—In Wadsworth, Nev., March 11, Hiram Judson, infant son of F. H., and Mary Cowles, aged 10 months and 9 days. Also, Luella, daughter of the same parents, aged 6 years, 6 months and 10 days.
CHANNING—In Boston, Mass., March 2, Ruth Gibbs, wife of the late Rev. William Ellery Channing, LL.D., aged 93 years.
LAMOREAUX—On board the steamer China, March 12, during the voyage from Yokohama to San Francisco, of inflammation of the brain, A. J. Lamoreaux, chief engineer in the Pacific Mail S. S. Co., aged 37 years.

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CASH ASSETS. . . . $435,991 GOLD COIN.
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Loans on Real Estate—not confined to this city and county—provided the Board of Directors considers the security ample.
No Charge for Entrance Fee or Pass-Book.
Deposits 31st Dec., 1869, $2,917,889 83.

Central & Western Pacific Railroads,

Time Schedule, January 12, 1870.

EASTWARD.		Express Train Daily	Hotel every Wedn'y	Mail, Sunday excep.
San Francisco	Leave	8.00 A.M.	8.00 A.M.	4.00 P.M.
Oakland	"	8.20 "		4.30 "
San Jose	"	8.45 "		4.50 "
Stockton	"	12.15 "		8.35 "
Sacramento	Arrive	2.00 P.M.		10.30 "
				Emigrnt
Sacramento	Leave	2.20 "	2.20 P.M.	4.30 A.M.
Junction	"	3.35 "		6.05 "
Marysville	Arrive	4.10 "		10.30 "
Colfax	Leave	5.55 "		11.45 "
Cisco	"	9.15 "		4.30 P.M.
Reno	"	1.45 A.M.	1.45 A.M.	11.15 A.M.
Wadsworth	"	2.35 "		6.15 P.M.
Winnemucca	"	10.35 "		7.15 A.M.
Argenta	"	2.20 P.M.		1.20 "
Carlin	"	5.10 "		7.15 P.M.
Elko	"	6.20 "		9.30 "
Ogden	Arrive	8.30 A.M.	8.30 A.M.	1.00 P.M.

WESTWARD.		Express Train Daily.	Hotel every Saturd'y	Emig'nt and Fr't Daily.
Ogden	Leave	6.00 P.M.	6.00 P.M.	6.05 P.M.
Elko	"	9.00 A.M.		6.20 "
Carlin	"	10.25 "		9.10 "
Argenta	"	1.10 P.M.		12.10 A.M.
Winnemucca	"	4.50 "		7.45 "
Wadsworth	"	12.00 A.M.		8.15 P.M.
Reno	"	2.05 "	2.05 A.M.	11.45 "
Cisco	"	6.45 "		7.55 A.M.
Colfax	"	9.20 "		11.55 "
Marysville	"	10.40 "		1.00 P.M.
Junction	"	12.15 P.M.		2.10 "
Sacramento	Arrive	1.10 "		5.45 "
				Mail.
Sacramento	Leave	1.30 "	1.30 P.M.	6.30 A.M.
Stockton	"	3.20 "		8.25 "
San Jose	Arrive	6.50 "		12.40 P.M.
Oakland	"	7.00 "		12.10 "
San Francisco	"	7.30 "	7.30 P.M.	12.40 "

"Local Trains."

SAN FRANCISCO.	OAKLAND.		From SAN ANTONIO.
6.50 A.M.	5.40 A.M.		5.30 A.M.
8.00* "	6.55 "		6.45 "
9.00 "	8.00 "		7.50 "
10.00* "	9.00 "		
11.00 "	10.00 "		9.50 "
12.00* M.	11.00 "		
2.00 P.M.	12.05 P.M.		11.55 "
3.00* "	2.00 "		
4.00 "	3.00 "		2.50 P.M.
5.15 "	4.00 "		
6.30 "	5.10 "		5.00 "
11.30 P.M.	6.50 P.M.		6.40 P.M.
SAN FRANCISCO.	ALAMEDA.		HAYWARDS.
7.15‡ A.M.	5.36 A.M.		4.45‡ A.M.
9.00* "	7.30 "		6.58‡ "
9.30‡ "	9.02† "		8.15† "
11.30† "	9.47 "		9.00‡ "
1.30 P.M.	11.42† "		11.00† "
4.00 "	1.41 P.M.		1.00 P.M.
5.15 P.M.	4.11 P.M.		3.30 P.M.

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One in Ten!
Statistics show that One in every Ten of the entire Population meets with an Accident every Year.
"Accidents will happen" to persons traveling on business or pleasure; to the mechanic or artisan working at his trade; to the farmer cultivating his farm; to the operative in mills and factories; to the professional or business man in the active pursuits of life: accidents may happen to any man, by his own misfortune or the carelessness of others.
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We desire to call the special attention of the Musical public to these magnificent Instruments.
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BEST REED INSTRUMENTS.
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Full examination of the qualities claimed is earnestly solicited. Testimonials (unsought) from the
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The Cheapest for their qualities of any in Market. Combining improvements not found on any other
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IN THE DISTRICT COURT OF THE FOURTH JUDICIAL District of the State of California, in and for the City and County of San Francisco.
PIERRE GOUZY, Plaintiff, vs. MATHILDE GOUZY, Defendant.
Action brought in the District Court of the Fourth Judicial District of the State of California, in and for the City and County of San Francisco, and the complaint filed in said City and County of San Francisco, in the office of the Clerk of said District Court.
The People of the State of California send Greeting to Mathilde Gouzy, Defendant:
You are hereby required to appear in an action brought against you by the above named plaintiff in the District Court of the Fourth Judicial District of the State of California, in and for the City and County of San Francisco, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days—or judgment by default will be taken against you, according to the prayer of said complaint.
The said action is brought to obtain a decree dissolving the bonds of matrimony heretofore and now existing between plaintiff and defendant, upon the ground of adultery, as alleged in the complaint on file herein, to which reference is hereby made, and for general relief.
And you are hereby notified that if you fail to appear and answer the said complaint, as above required, the said plaintiff will apply to the Court for the relief demanded therein.
Given under my hand and the seal of the District Court of the Fourth Judicial District of the State of California, in and for the City and County of San Francisco, this 19th day of February, in the year of Our Lord one thousand eight hundred and seventy.
SEAL.
JOHN HANNA, Clerk.
By James E. Ashcom, Deputy Clerk.

CALIFORNIA STEAM NAVIGATION COMPANY.
Steamer CAPITAL.....Capt. E. A. POOLE
" CHRYSOPOLIS.....Capt. A. FOSTER
" YOSEMITE.....
" CORNELIA.....Capt. W. BROMLEY
" JULIA.....Capt. E. CONKLIN.
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PACIFIC THEOLOGICAL SEMINARY.
THIS INSTITUTION, RECENTLY INAUGURATED, is now open for the RECEPTION OF STUDENTS. The present term will close in June. The regular year will begin in August, 1869. The Seminary Rooms are in the VESTRY of the
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Corner of California and Dupont Streets,
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The institution is under the charge of the
REV. JOSEPH A. BENTON,
Formerly of Sacramento, and recently a pastor in this city. He will be at the rooms from 10 o'clock A. M. to 4 o'clock P. M., every day, except on Saturday and Sunday.

Home Circle.

Because He Loved Me So.

I love to hear the story
Which angel voices tell,
How once the King of glory
Came down on earth to dwell:
I am both weak and sinful,
But this I surely know,
The Lord came down to save me,
Because He loved me so.

I'm glad my blessed Saviour
Was once a child like me,
To show how pure and holy
His little ones might be:
And if I try to follow
His footsteps here below,
He never will forget me,
Because he loved me so.

To sing his love and mercy
My sweetest songs I'll raise,
And though I cannot see Him
I know He hears my praise!
For He has kindly promised
That I shall surely go
To sing among His angels,
Because He loved me so.

The Homeliest Dog in Maine.

I own him.

If you do not believe it, you may get a special proclamation from the Governor, ordering all dogs in the State to place themselves in an orderly procession, and hop past you for inspection, and if you do not then call this dog the homeliest of them all, you may punish him by any punishment you can get attached to said proclamation.

How shall you know him when you see him?

He is just a foot and six inches long, from the point of his nose to the tip of his tail. His faded brown hair is the color of cream that has been ten days rising, and is the longest, curliest, coarsest, *mattedest* hair that ever grew on any dog. His ears stand up straight, an inch and a half. His nose is dwarfed by a kick he got in puppyhood. His eyes are dark brown, and look like the mud-puddles you see down under alder bushes, when the sun is shining through the leaves. And his mouth!—well, I can only tell you that it can bring forth more yaps in the course of any given five minutes, than the mouth of any dog you ever saw, so we will let it speak for itself.

If you do not know him by these signs, call "Jip! Jip!" to all the little dogs who trot by you, and the dog that answers to that name is he; for I feel quite sure that there is no other dog Jip in all that State.

I have had handsome dogs and ugly dogs, hounds, shepherd dogs, and black-and-tans, without number; but I never had, saw, or heard of a dog who was so remarkable for anything, as Jip for his homeliness.

He has a way of riding with me when I go about the country. He sits on the buggy-seat quite like a child, and looks at all the sights and curiosities, and the boys cry out to each other as we pass them:

"What a looking dog!"

And this is not so much, I think, because he is looking at the sights, as I said, as because he is so homely.

Jip has the queerest little yaps a poor dog ever had, to bark his way through life with; though he never *barks*, exactly. "Yap" is the only word I know that will at all indicate the noise he makes.

It is as fine and shrill as if it had been blown through the point of a hollow brass pin, and it makes your ears tingle, as they do when your mother boxes them, for which reason I have always thought it a pity that he should live in a family without children, as ours is; for you see he would be as labor-saving as a sewing-machine, or a carpet-sweeper, or a steam carriage.

Jip feels a care of everything and everybody; and the only way he has of getting rid of it—which is no more than every one who has it wants to do—is by yapping it off.

By "yaps," he tells any stragglers who may be about that he is wide awake every night at eleven o'clock precisely.

By "yaps," he keeps the neighbors awake every night, whether they are sick or not.

In fact, there is only one thing he is never known to yap at, and that is a fowl of any kind. [Here, some one, looking over my right shoulder, says, "The little ones won't know what 'fowl' means; you should say hen." But some one, over my left shoulder, says, "What if it were a turkey or a rooster?" So left, it shall be.]

If one comes within the reach of those beautiful, brown, mud-puddle eyes, they are sure to see it, and his paws are sure to trot to it, and his nose is sure to smell of it, and his mouth is sure to be full of feathers when he comes away from it.

By "yaps," too, he takes care that the cat shall not share his dinner. Jip eats a great deal he doesn't want, on account of that patient, waiting, watching cat.

But I never knew him to come to blows with her but once.

Miser (that's the cat's name) had a family of kittens, who, as yet, kept their eyes shut to the good things of this world.

Jip, by some turn of humor that I never quite understood, thought it would be a good practical joke to kill the kittens sometime when the cat was eating dinner. So he waited till a day when he had rare roast meat and boiled potatoes, which he knew Miser was very fond of.

Then he quietly trotted off to the shed, where the kittens were, and took them up in his teeth, one by one, and hugged them there.

But you see they were so small they couldn't bear much of an embrace, and when he put them down again each one was dead.

Then he carried them away in his mouth, to a little brook behind the house, and dropped them in, to run away with the water.

Then he went away, and was gone with me all the afternoon, as usual.

At night, when we came home, I opened the door. Jip ran in first, and such a quarreling as began!

Miser sprang from behind the door. Scratch! scratch! scratch! scratch! till she almost scratched his eyes out.

Jip beat back as long as he could stand the fire, but you see her claws were sharp, and his were blunt, and he couldn't help running away at last, "beat!".

For days and days Jip scarcely dared to come into the house; and as often as he did, there was that unforgiving cat. Yet we could never find out how she knew Jip killed her kittens.

Jip was usually a solemn dog at prayers; he solemnly walked into the sitting-room after breakfast, solemnly kneeled down and crossed his paws till "amen" was said, solemnly echoed it, and trotted away to his own breakfast, which was just the reverse of what the rest of the family did.

I remember once when he got crosser than usual, I said before him that he must be made to die within a week. Suddenly Jip was missing. No one had seen him, and, stranger still, no one had heard him.

At the end of the week, he came home, quite triumphant, (though thin for him) and evidently he thought he had overcome death forever.

For awhile he seemed quite yapped out; I presume it was solitude and nothing to eat. So, if any of you are inclined to "yap, yap," like Jip, I advise you to advise your mothers to give you solitude and nothing to eat for a week, and see if it will work as well.

But, by and by, I am sorry to say, Jip's crossness came back, and he bit a man in the back of his leg.

We heard he had done it, and we waited anxiously for him to come home that night; but no Jip came.

Some thought that the pain in the man's leg might have caused him to throw it out behind, suddenly, and that Jip might have been there, so hurt that he couldn't get up alone.

Some thought that Jip had been sorry, afterward, that he did it, and that perhaps he got the man to carry him down to the river, and let the water roll over him, till he should forget what a naughty dog he had been, as some people have done for less causes than that.

But I always said he would come back, and, after two weeks, he did; but where he had been, or why he had been there, he would never tell.

He is now as happy and as homely as any dog can be; and one taste of human flesh seems to have cured him of wanting more; so we hope he will live, and be happy and homely for evermore.

Then do I believe that little dogs have immortal souls, like little children?

Oh, dear, no! What a question!—*Youth's Companion.*

The End of a Bad Boy.

People are very apt to be discouraged about bad boys. "Well, he is of no account," they say, "and there's an end of thinking anything of him." Bad boys, too, are apt to be discouraged about themselves. Their character sticks to them, and they feel there is no use in trying. But it *is* use. I will tell you what a bad boy came to.

His name was George Muller. George was a liar, a thief, a smoker, a drinker, a truant. He did not care when his mother died, or mind a word his father said. That is pretty bad, is it not? And the worst of all, he kept on so till he was nearly twenty. I am afraid I should not have had much or any hope for him. Once he got into prison. He was of good family, and well off. The family lived in Germany. To be sure he had fits of study, when he studied very diligently, and often made good resolutions; but they did not last. At twenty-one he went to the University of Halle. There he said, "I *must* do better," for he was now sick of himself and of his way of living—"tired to death of eating husks," like the poor prodigal. He had no Bible, and he knew no praying people; so what could he do? There was no one to lead him to his Saviour.

Bete was a fellow-student of a more serious turn of mind than the rest. George joined him in his walks. At the close of one Saturday night, Bete asked him into a little prayer-meeting held at a friend's house. "What do they do?" asked George. "They read the Bible, and sing and pray," answered Bete.

"It is exactly what I want," cried the poor boy. The people gave him a hearty welcome. "House and heart are open to you," said the man of the house, who, though a poor man, was a believer, and that made him rich in heavenly things. The kneeling down made a great impression on George. He had never seen anybody kneel before, and never knelt himself. Each prayer went straight to his heart. He felt and followed every word. He was glad, he was happy to pray. He was glad, he was happy to sing God's praises.

"All my trials and all my pleasures are as nothing in comparison with this," said George, when they came out. He went home happy; he lay in bed happy. That night was the turning-point in his life. The next day and Monday, and two or three times in the week—for he could not wait until Saturday—he went to the house of this pious man to read and pray with him. There and then George took his stand on the side of Christ. Bad associates were given up; going to taverns was given up; lying was given up: everything evil was stopped; no relish for anything of the kind ever again. In their stead were peace and joy; for Christ is rich in providing happiness for his people. Nobody can do it like him. Those people who think his service is gloomy are dreadfully mistaken. On the contrary, there is no real joy anywhere else.

People, too, are mistaken in thinking it is hard and awful to *come* to Jesus. It is hard and awful to be *dragged* to him, and more awful to stay away. But if you go willingly, nobody will give you such a loving welcome as he can and as he will. Why, it will be the best and happiest moment of your life. Did not George Muller find it so? He will tell you so again and again.

You would, I dare say, like to know a good deal more about George after this. He became a preacher, and went to England to live. There is much to tell about him; but the *Child's Paper*, you know, likes short stories. George is now living in Bristol, England, and a great many people visit him to see the five orphan houses he has built, where two thousand poor children are fed and clothed and schooled and brought up in Christian usefulness. Seventeen thousand children have been under his care since 1834. Besides that, he is a sort of Bible Society, for he has distributed 95,000 copies of the Bible Testament; and a sort of Tract Society, for he has distributed thirty-three millions of tracts.

Why, how does he get the money to do so much? Is he very rich? No, he is a poor man; he has not a cent to call his own. He does not beg; he does not borrow. He never asks a person for so much as a dollar. How does he get it, then? He asks *God*. "The work is God's work," he says, "who tells us to ask and we shall receive." So he takes God at his word, and asks him for just what he wants to carry it on; and God, who loves to be trusted and asked, never fails to provide for him. He puts it into the heart of this person and that person all over England, yes, and some in this country, to send George Muller money. He is constantly getting letters like these: "Inclosed is fifty pounds, as a thank-offering for an enormous crop of wheat." From Liverpool comes "twenty pounds, saved in one year by not smoking cigars." "One pound and a half from a young married man, who dedicated his first week's earnings to the service of God." In England, you know, they reckon by pounds instead of dollars. A pound is worth five of our dollars. In this way George Muller's treasury is always full. Last year he had four thousand dollars *over*. Is not God a good provider? I wonder we do not trust him more.

"What a splendid ending of a bad boy!" Tom said. It does not often happen so, to be sure; but it is enough for all *discouraged* bad boys to take heart. Turn right about; seize the first chance. Take a stand on Christ's side, and stick to it. George Muller was laughed at, at first; but he was on the right side, and if people *are*, God will certainly bless them.—*Child's Paper.*

The Password.

During the recent American war a noble band of Christians, called the Christian Commission, at the head of which was Mr. Stuart, accompanied the army wherever it went, and, amidst the sick, wounded, and dying, did a great work for Jesus. Late one night, Mr. Stuart had to pass the lines of the two armies, and before starting he asked the colonel of the regiment for the password. "Chicago," was given him, and away he rode, feeling all safe. At the lines a sentry challenged him with the usual, "Who goes there?" "A friend," said Mr. Stuart. The sentry presented his rifle and demanded the password. "Chicago," was the confident reply. Without moving, the sentry said, "Mr. Stuart, it is my duty to shoot you, for you have given the wrong password. Ride back to head-quarters and get the right one, for it would be death for me to give it you."

Mr. Stuart turned his horse's head, galloped back to the Colonel's tent, and, running in, said, "Colonel, you gave me the password 'Chicago,' and it is wrong."

"How could I be such a fool?" said the Colonel; "that is the one for yesterday; to-day's is 'Massachusetts.' I am deeply sorry for the mistake, Mr. Stuart."

Again he approached the line, and again the challenge met him, "Who goes there?" "A friend," said Mr. Stuart. "Have you the password?" "Massachusetts," was the reply. At once the rifle was lowered, and the word given, "Pass."

As Mr. Stuart rode up to the sentry, he said, "Well, you have asked me for the password twice; once I gave it wrong; it might have been fatal to me. Let me ask you, my lad, do you know the password for heaven, which will only be asked for once?" The sentry replied, "I thank God I do, sir; I learned it from your lips in a New York Sabbath school. The blood of Jesus Christ cleanseth us all from sin, that is the password, sir."

O children, see to it that you have the right password at heaven's gate. The blood, and only the blood, of Jesus is sufficient then. Jesus only in life, and after this life. Luther, whenever he wrote a letter, headed the sheet "Jesus," as if to intimate that all must be done with reference to Him. Let this be your motto, as it was of many a Scottish martyr who, for his faith, suffered death by burning: "Jesus only."—*The Happy Secret, by David Harris.*

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Life-Giving Principle.

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Have been disposed of within the past two years, and every Man, Woman, or Child who has taken them have experienced the most beneficial results.

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BLOOD is the great circulating medium, passing through all parts of the body, and, if impure, it leaves its impurities behind, which breed sickness and death. Medical science has utterly failed hitherto to furnish a medical agent for renovating and purifying the blood equal to Dr. J. Walker's Vinegar Bitters. They are easy in their administration, prompt in their action, and certain in their results. Their peculiar vegetable properties penetrate at once to the seat of disease, and eradicate all impure or poisonous matter from the system. They are used successfully in all climates and countries, and have never been known to fail in a single instance when the directions have been followed. To those who seek health we would say, there is no man, woman, or child, however wasted by disease, but what may be relieved or cured by these Bitters, if their system is in a condition to receive nourishment, and the Lungs, Liver and Kidneys and other vital organs are not wasted beyond the hope of repair.

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No sensible effects follow the use of the remedy, other than the immediate cessation of disease, and unmistakable feelings of returning health, while it is undeniably true that a large proportion of those who enjoy even a partial respite by the use of Quinine, continue to feel miserable and depressed, both by reason of the medicine, and the presence of the poison.

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COUGHS AND COLDS! COUGHS AND COLDS!

SEASONABLE ADVICE.

Let no one neglect a cold or a slight cough. Thousands doing so, have had one cold added to another, until the mucous membrane, lining the air passages, has become excessively irritated and even permanently thickened, and soon chronic cough, chronic pneumonia, and consumption successively gallop along. The best time to cure all this is when it begins. If your cough has got further along, then more care and more patience is necessary for a cure, though it lies in the same direction. Our advice is, take

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It is the most delightful and efficient article ever discovered, for removing Tan, Freckles, Pimples, and other impurities from the skin, and imparting the fresh, fair and healthy glow of youth, changing the sallow and sunburnt hands and face to a soft, satin-like texture of ravishing beauty and loveliness.

It is warranted free from all mineral or injurious preparation to the skin, and to possess healing qualities superior to any other article of the kind.

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The reputation this excellent medicine enjoys, is derived from its cures, many of which are truly marvellous. Inveterate cases of Scrofulous disease, where the system seemed saturated with corruption, have been purified and cured by it. Scrofulous affections and disorders, which were aggravated by the scrofulous contamination until they were painfully afflicting, have been radically cured in such great numbers in almost every section of the country, that the public scarcely need to be informed of its virtues or uses.

Scrofulous poison is one of the most destructive enemies of our race. Often, this unseen and unfelt tenant of the organism undermines the constitution, and invites the attack of enfeebling or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, either on the surface or among the vitals. In the latter, tubercles may be suddenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by eruptions on the skin, or foul ulcerations on some part of the body. Hence the occasional use of a bottle of this *Sarsaparilla* is advisable, even when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and, at length, cure, by the use of this *SARSAPARILLA: St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworm, Sore Eyes, Sore Ears*, and other eruptions or visible forms of *Scrofulous* disease. Also in the more concealed forms, as *Dyspepsia, Dropsy, Heart Disease, Fits, Epilepsy, Neuralgia*, and the various *Ulcerous* affections of the muscular and nervous systems.

Syphilis or *Venereal* and *Mercurial Diseases* are cured by it, though a long time is required for subduing these obstinate maladies by any medicine. But long continued use of this medicine will cure the complaint. *Leucorrhœa* or *Whites, Uterine Ulcerations*, and *Female Diseases*, are commonly soon relieved and ultimately cured by its purifying and invigorating effect. Minute Directions for each case are found in our Almanac, supplied gratis. *Rheumatism* and *Gout*, when caused by accumulations of extraneous matters in the blood, yield quickly to it, as also *Liver Complaints, Torpidity, Congestion* or *Inflammation* of the *Liver*, and *Jaundice*, when arising, as they often do, from the rankling poisons in the blood. This *SARSAPARILLA* is a great restorer for the strength and vigor of the system. Those who are *Languid* and *Listless, Despondent, Sleepless*, and troubled with *Nervous Apprehensions* or *Fears*, or any of the affections symptomatic of *Weakness*, will find immediate relief and convincing evidence of its restorative power upon trial.

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HAIR DRESSING,

nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

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Farm and Garden.

Figs of Thistles.

Small is my garden-plot,
And sparse my sowing;
I labor while the sun is fierce and high;
Yet in the evening, at my humble cot,
When haughty folk go by,
Under the modest eaves, secluded, shy,
My prodigal blossoms are blowing.

Once, in a sombre hour,
There stood a barren,
Leafless, and budless, and unfruitful tree;
Yet, later, came a pure and perfect flower—
A blossom fair to see;
And after followed, in great jubilee,
The numberless roses of Sharon.

Whereat I wondered much,
And with good reason.
Why did my labor yield me this increase,
Unless the Lord had touched, with marvelous touch,
The land, and given new lease?
Lo! where I looked alone for sad surcease,
I harvest my fruits out of season.

Grapes grow not upon thorns,
Say wise epistles;
Some miracle must quicken this dull sod,
That, meagre in its own self, yet adorns—
Blessed by mighty God!—
My pathway as I wander, roughly shod,
And gather my figs of the thistles.

—*Overland Monthly for April.*

Oil-Cake Meal as Feed.

The Directors of the Pacific Linseed Oil and Lead Works, having requested the opinion of T. G. Phelps as to the value of oil-cake meal for stock feed, that gentleman replied as follows:

BELMONT, February 1st, 1870.

To the Directors of the Pacific Linseed Oil and Lead Works—Gents: You ask some questions in regard to my knowledge of the use of oil-cake meal. I am forced to answer briefly and in haste. I was well acquainted with its use when a boy, and my experience with it for the past two years has confirmed my earlier impressions. For fattening meat cattle it is superior, pound for pound, to any feed with which I am acquainted. For this purpose I estimate its value at double that of wheat flour. For milk it is more than double the value of middlings, which, as all dairymen understand, are of little value, except for keeping the cows in condition. I regard it as four or five times the value of bran; this, however, is too large an estimate, if the quantity, and not the quality, of the milk is the object sought. My feed for the past three months has been hay, beets, bran, middlings and oil-cake meal. At first I fed only hay, beets, bran and middlings. I then added oil-cake meal, and found that it largely increased the amount of butter. I afterwards left off the bran, with scarcely a perceptible falling off in butter. Getting out of oil-cake meal, I directed my dairymen to increase the amount of middlings to the extent, in pounds, of the meal he had been feeding, and the result was a falling off of more than ten per cent. in the butter. I then directed him to return to the oil-cake meal—to feed a slightly increased quantity, but to drop the middlings, when it was found that the amount of butter made came up again to the old standard. Since then, I have fed only hay, beets and oil-cake meal. I should state, in this connection, that I do not feed heavily. My impression is, for butter, a cow should not be fed more than three or four pounds per day, (I feed two) which should be soaked in at least three pails of water, for twenty-four hours, at the end of which time it will become a thick mucilage.

For young calves, there is no feed equal to it. It may be mixed with their food at any time after three days old, and, after three months old, may be fed dry or wet, and thrown on hay. For horses it is a healthy and strong food, giving to the hair great softness and brightness; but they will not eat it readily at first, though in time they become very fond of it.

With its use for fattening hogs, I have had no experience, but I think pork made from it would be soft and inferior, though beef made from it is very superior. Very truly yours,

T. G. PHELPS.

California Dairying.

In enumerating a few of the peculiarities and advantages attending dairying and stock-raising in California, it may be remarked that one of the strongest points in favor of both branches of the business arises from the fact that no shelter, and but little or no fodder, are required for the subsistence of either sheep or cattle; whereby the trouble and cost attendant upon keeping them in other countries are materially reduced. Domestic animals of all kinds are, moreover, singularly exempt from disease, nothing like an epidemic ever having prevailed among them on this coast. The period of maternity is earlier here than elsewhere, and the animals are prolific in bearing. Cows calve here when but two years old, and often much earlier. They are, also, naturally gentle, and easily managed. In milking, the dairyman seems to have but little trouble with the cows. They "stand" well, and the large number of twenty, and even twenty-five cows, is assigned to a single milker, who gets through with them at the rate of about six minutes to each animal.

The season of milking, in California, usually begins in December, and lasts eight or nine months. The milk, though apt to be rich, is not so abundant here, taking the season through, as in countries where the grass is kept growing throughout the summer and autumn. In the spring and early summer the cows yield large quantities, but gradually dry up as the season advances. The product averages about 175 pounds of butter and 275 pounds of cheese to each cow, per season. The wholesale prices of butter in the San Francisco market have, until the present spring, ranged nearly as follows: Beginning at seventy cents, in the latter part of November, they have gradually dropped to forty-five cents by the end of February; ruling, through March, April and May, at from thirty to thirty-five cents. On the approach of the dry season, in June, they begin again to advance, going steadily up to seventy or seventy-five cents, until the end of November. When the price falls below forty cents, the dairymen pack down most of their butter, reserving it for a better market. It is roughly estimated that six million pounds of butter and five million pounds of cheese were made in California during the year 1869, there having been, according to the *Commercial Herald*, imported into the State, meantime, from the East, by steamer, 25,389 firkins; by railroad, 5,098 firkins and 3,154 kegs, besides a considerable quantity in other packages. From Oregon were received 1,200 packages, about the same number of packages of cheese having arrived from foreign and Eastern ports: by which it will be seen that the consumption of those commodities upon this coast is large, considering its limited population. A portion of the above, it should be stated, however, was sent hence to Japan, China, and the Islands—all of which derive their chief supply of these articles from this port; and in our comparative proximity to these countries lies one of the great advantages secured to the California dairyman, as this must always give him the call of those markets.—*From "Dairies and Dairying in California," in* OVERLAND MONTHLY *for April.*

Drain Wet Land.

We have often urged this. It is becoming more popular. Many now enter upon it who doubted long. Its practical advantages have commended the practice to those who have paused to look at them, and were weak enough to think that they did not know everything already. Thoroughly drain a piece of wet land that is full of hassocks and coarse grasses, and they will all disappear in two or three years! And all this without sowing a seed yourself! A ton and a half of good hay may be cut per acre, where only a short ton of poor meadow grass was got before. The grass can then be cut with a mowing machine, and raked with a wheel-rake, and cost but about two dollars a ton to get it, where it had previously cost from three to four dollars.

There are many reasons why wet lands should be drained. It makes the land richer. It makes it lighter, and consequently cheaper to work it. Crops start sooner in the spring upon it, and grow later in the autumn, because it is warmer than undrained land. It produces larger crops with the same cost of labor and seed. Drained land, kept light upon the surface, is manured every hour, in some degree, by fertilizing agencies from the atmosphere. It robs rain of its heat and ammonia, as it passes freely down through it, not permitting it to run off on the surface, as it does on undrained land, gullying and disfiguring it. Undrained land is usually hard and filled with water, so that nitrogen, which plants must have, and which comes from the atmosphere, cannot penetrate it and feed the plants—and the land is called barren or waste land. There are plenty of other reasons why wet land should be drained. Do not fail to make a beginning; go deep—three to four feet—as far as you do go.—*N. E. Farmer.*

Planting Trees for Shade and Shelter.

A correspondent of one of our exchanges remarks:

"It has been my business for the past twenty-three years to travel in different parts of the country; and, from my own observation and conversation with many intelligent farmers, I have learned the great value of trees in fields, both as screens to growing crops and shade to grazing animals. A few trees set in the fence rows, when well branched, break the force of the winds when tornadoes sweep over the land and also lessen the damage they do when unchecked, and make a comfortable shade for animals during hot, sunny weather. It matters not whether the trees be forest or fruit-bearing. How can cows be expected to give as large yields when roasted in open fields from morning till night; or how can oxen and horses get stronger? How can sheep breed well, and give large and fine fleeces annually, or get fat for the butcher, without the comfort of shade?

"We have a law to punish cruelty to animals. It should be put in force against farmers in their rural domains; and then they would set out trees for shade and shelter, and would soon realize great benefits, both from the crops and animals. What else can one expect than to have Indian corn knocked down and the cereals laid upon the ground by dashing rain storms before furious winds, as by a desolating angel of wrath?

"Trees were made to grow large to shelter other crops; yet the violent tempests often knock them down and break their strong roots and branches to fragments. The stroke that demolishes a great tree would break down a house or destroy a field of grain, kill off a flock of sheep or herd of cattle, causing a loss of hundreds of dollars. Many farmers are careful to keep their gates shut, to guard against danger; and yet they leave open the great flood-gates through which damaging storms sweep over their lands with terrific ruin—all for want of planting trees. These check the velocity of the winds and tame their violence, so that they would be rendered almost harmless.

"I do not mean that every lot should be surrounded with trees; but a few in a row, sixty or eighty feet apart, will afford shelter and shade to two fields. Grazing animals will enjoy the shade in hot days and shelter under them on cold nights, and larger profits will result; and growing crops, too, will be less damaged by storms. The trees will be much out of the way of tillage, and live upon sub-soil, so that grass at least will thrive under them.

"Our wealthy farmers must take the lead in this matter, as they have done with other improvements. Hard-working farmers will observe the benefit of shade trees, and will soon follow the example set before them. The poorest farmer may purchase and plant ten fifty cent trees yearly, until he has enough, and will not feel the cost. This will be far better than spending five dollars upon election days, or making wagers about which candidate will be elected."

Soiling Cattle.

For the last six years I have had adjoining my cattle pasture about one-third of an acre which I have made rich with manure, and about the first of June I would plow it deeply and harrow all the furrows out, then with one shovel of a common shovel plow, mark it into rows twenty inches apart, then strew corn in these furrows at the rate of about four bushels to the acre. I harrow lengthwise of the drills or furrows to cover the corn. In a few days the corn will come up when I run the one shovel plow between the rows, which is all the cultivation needed. In August, when the grass fails, I cut some of this morning and evening and feed cows, sheep and horses.

By this means I am confident that I increase the quantity of milk one-half, and other stock seems nearly as much benefited as cows. But I propose to show how I was benefited last summer by another kind of crop. I had a plat of ground, perhaps an acre, which had been seeded with clover in the chaff, which seed came up very unevenly. Spots nearly destitute of clover were covered thickly with weeds. These cut and fed, in a wilted state, made excellent feed, whereas if they had grown to full maturity, and had been cut and dried they would have been eaten by none of my stock.

Ogle Co., Ill. S. P. PARKER.

THE LAVENDER FARMS IN ENGLAND.—The lavender farms in England are situated at Mitcham, in Surrey, and at Hitchin, in Herefordshire, and contain about 270 acres. Every acre yields about 6,200 pounds of flowers. Every hundred pounds of these give out, by distillation, about one pound of the otto of lavender, so that there is an annual production of nearly 7,000 pounds of lavender otto or volatile oil. It takes six ounces of this otto to make one gallon of lavender water. The perfume sold under this name is an alcoholic solution of the oil, with the addition of other odorous substances. The compound spirits of lavender is spoken of as "a delightful compound of spices" much employed as an adjuvant to other medicines. It is freely used as a carminative, in colic and the like, dropped on a lump of sugar, but its too frequent use is attended with the injurious effects incident to all alcoholic tinctures, both bitter and aromatic.

Business Directory.

ASSAYERS.

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From the Commercial Herald and Market Review.

Commercial Intelligence.

The receipts of Wheat the past week were considerably more than those of a corresponding period last year, not a little of which is going forward to Liverpool upon consignment, the owner preferring to take his chances of the English market next summer, at present low rates of £2 2s 6d freight, than to sell here at present market price. Our markets for Flour and Grain are at present very inactive, for lack of any considerable export inquiry; besides, the great bulk of our cereal crop has been marketed and otherwise disposed of. The quantity yet to come forward is to be gauged entirely by the current market values: if high prices should, for any unlooked-for cause, be high before harvest, receipts would be large: otherwise, many farmers will, as heretofore customary, hold over.

Much ado continues to be made in the Vallejo and other interior papers respecting the so-called advantages to be derived from the shipment of Wheat and other cereals in bulk, the same to be passed through Elevators. The facts are, that the business of Grain shipments in bulk was tried on the Atlantic many years ago, between New York and Great Britain, and abandoned as impracticable. For the last twenty-five years or more, Grain exports from Atlantic ports have been made, for the most part, in what are called "ships' bags:" that is, the ships freighting the Grain furnish the bags for the voyage over, when they are emptied and kept in reserve for many subsequent shipments. One reason for the constant agitation of this subject on this coast is to bring into use a Grain Elevator erected at great expense, and which, up to this time, has been of no earthly utility, owing to various causes incident to the peculiar way of handling and transporting Grain in a new country like ours, where bags are indispensable in the marketing of the grain, both by land and water conveyance, particularly where the low stage of water prevails, and flat-bottom boats or those of very light draught are alone practicable, on most of the water-courses of the State. Besides, there is no way yet invented for California grain-carrying so cheap as he use of Burlap bags, costing, as they did last year, 10@12½c ꝑ cental. Some of our people are chronic in their complaints—always growling and grumbling at the universal custom of using English-made grain sacks, quite forgetting that John Bull is our largest cash customer for breadstuff, and that it is no more than a fair reciprocity trade for him to furnish the containers in which to carry home the staff of life to consumers. It does seem to us foolish for people, of common ordinary intelligence, to keep constantly harping upon this one string which, for more than a score of years, has been pronounced by ship-masters and underwriters as entirely impracticable. Elevators have their uses at Buffalo, Chicago, and other cities, where canal-boats and vessels of large carrying capacity upon inland waters make short trips or voyages occupying but a few days or hours, where also Lumber is plenty and cheap for making strong bins in ship or vessel to hold the grain—all of these are impracticable upon this coast, and cannot be made available upon voyages lasting four to six months upon the high seas, where there is danger that the pumps become choked, and besides the grain is more liable to become heated when in bulk and the cargo to "shift" by stress of weather.

Wool of the Spring clip is now coming forward sparingly; the market is, however, unsettled. We note small shipments overland by rail—freight said to be at 2½c per ℔, thus costing, landed in New York, about 20@22½c ꝑ ℔. Hides continue scarce—the supply far short of the shipping demand; buyers would pay extreme prices for selected parcels. Tallow is wanted at full figures—the supply far short of local manufacturers' wants. Leather is in limited stock, leaving little for shipment abroad.

Some attention is now given to the shipment of Hops abroad—several interior growers having recently agreed to send their crops away in order to relieve this market. By the next Panama steamer, 840 bales first class Hops go forward to Liverpool, via New York, seeking a market. We have before noted other shipments to New York by the Pacific Railroad. We are glad to see this movement, and trust it will soon check shipments to this coast from New York.

The copious rains of the past few days give renewed assurances of bountiful crops of fruits and cereals. Pasturage upon the mountains is also renewed and quickened, giving dairymen a large product, which they are hurrying to market at prices that are remunerative, yet far less than for many years preceding.

The following is a statement of the Receipts of Domestic Produce in this market for the week ending March 17th, and the total for the past three years, from July 1st to the corresponding date each year.

ARTICLES OF PRODUCE.	March 10th, '70, to March 17th, '70.	July 1st, 1869, to March 17th, '70.	July 1st, 1868, to March 17th, '69.	July 1st, 1867, to March 17th, '68.
Flour, qr sks	9,630	592,096	754,862	689,386
Wheat, sks	64,457	5,384,761	5,399,052	4,689,319
Barley, sks	11,842	620,806	475,387	471,666
Oats, sks	460	249,463	207,659	197,358
Potatoes, sks	3,130	522,047	481,025	478,129
Corn, sks	148	27,256	39,270	18,315
Rye, sks	112	2,760	3,685	3,912
Buckwheat, sks	.....	4,523	1,100	2,351
Beans, sks	750	67,632	42,260	36,836
Bran, sks	2,600	35,013	53,698	42,884
Hay, bales	5,500	185,696	207,817	196,602

The receipts of certain articles of Oregon produce from January 1st to date, have been as follows: Flour, qr sks 163,400; Wheat, sks 32,389; Oats, sks 6,802; Salmon, bbls 16, hf bbls 251, cs 33, pkgs 4; Bacon, pkgs 1,769; Beef, bbls 29; Butter, pkgs 338; Hams, pkgs 177; Lard, pkgs 933; Pork, bbls 1,894; Dried Apples, pkgs 512.

Since January 1st, the following vessels have been dispatched with wheat to the United Kingdom:

Cleared	Name of Vessel.	Destination.	Wheat, ctls.	Value.
Jan. 5	Jessica	Liverpool	16,391	$27,210
Jan. 5	Mercurius	Liverpool	25,293	41,990
Jan. 6	Speranza	London	14,227	24,161
Jan. 8	Remington	Liverpool	25,455	41,651
Jan. 11	Ulcoats	Liverpool	18,043	30,900
Jan. 12	Cordova	Liverpool	15,906	31,024
Jan. 13	Bertha	Liverpool	28,021	46,000
Jan. 20	Fleetford	Liverpool	32,148	58,000
Jan. 22	Royal Edward	Liverpool	42,062	73,036
Jan. 26	Wennington	Liverpool	28,795	49,000
Jan. 28	Silver Cloud	Liverpool	18,611	31,843
Jan. 28	Vanguard	Liverpool	18,839	31,600
Jan. 28	Leicester	Cork	35,786	63,300
Feb. 2	Malacca	Liverpool	17,106	29,911
Feb. 4	E. F. Gabain	Cork	38,699	66,800
Feb. 10	Mindora	Liverpool	29,270	50,600
Feb. 10	Bankside	Cork	14,358	23,000
Feb. 16	Lockett	Liverpool	13,297	22,605
Feb. 28	Baringa	Liverpool	31,275	54,200
Mar. 3	Kenilworth	Liverpool	23,582	38,500
Mar. 5	River Mersey	Liverpool	16,276	26,850
Mar. 8	Yosemite	Cork	24,958	41,461
Mar. 9	Cerastes	Liverpool	16,230	30,004
Mar. 12	Galatea	Liverpool	17,276	29,187
	Totals since January 1st		561,972	$960,933
	Previously, since July 1st		3,523,659	6,038,183
	Total since July 1st, 1869		4,085,631	$6,999,116

The exports of Breadstuffs from this port from July 1st, 1869, to date, as compared with the same time in 1868-9, have been as follows:

To	1869-70 Flour, bbls.	1869-70 Wheat, ctls.	1868-9 Flour, bbls.	1868-9 Wheat, ctls.
New York, etc.	2,685	14,886	58,115	972,313
Great Britain	21,197	4,085,631	8,522	2,601,467
China	114,780	25,749	75,142	52,846
Japan	12,277	12	6,824	.....
Mexico	2,353	40	4,303	106
Panama	4,632	.....	5,689	26
Tahiti	3,753	146	2,664	13
Australia	64,160	13,706	29,760	180,968
Central America	18,724	219	25,228	.....
Hawaiian Islands	5,476	339	6,394	417
Mauritius	.....	.....	7,237	11,328
Cape Town	.....	.....	20,131	10,467
South America	13,200	.....	65,793	14,974
British Columbia	280	125	787	201
Manila	9,100	.....	10,780	1,257
Batavia	2,000	.....	2,825	3,650
New Zealand	5,210	33,094	4,966	27,726
Spain	.....	.....	.....	15,600
Singapore	.....	.....	1,250	.....
Russian Possessions	235	.....	.....	.....
Totals	280,087	4,174,817	335,660	3,894,200

FLOUR—In the absence of any considerable export demand, our millers find little to occupy their attention, standing idle. Oregon continues her supplies with freedom, notwithstanding the low rates ruling. The Benefactress, for Yokohama, carried the bulk of 1,750 barrels. Purchases include 2,500 bbls Golden Age Superfine, mainly for China, upon private terms, 500 bbls Golden Gate and 3,200 qr-sacks Superfine from the same mill for export at current rates. Sales of Oregon include the bulk of 2,000 bbls Albany Steam Mills, Imperial and other brands. We quote Superfine $4 25@4 50; Extra, $5@5 50. Of State brands sales embrace divers parcels Stockton City Mills, Alviso, Santa Clara Orange and Vineyard Mills, also Lombard and San Joaquin brands to the extent of 2,500 bbls, within the range of our quotations. We note sales at the close of 8,000 qr-sks Superfine for China ports, also 500 bbls, Extra National Mills in lots at $5 50.

WHEAT—There is but little first quality on sale. Considerabe that is now arriving is not offered on the market, being sent abroad upon consignment. The Young America, for New York, carried 3,400 sks. Transactions here and in the interior approximate 15,000 sks good to prime, for export, at $1 62½@1 65; 12,500 sks milling, $1 45@1 55; 4,500 sks coast, $1 40@1 42½; 7,500 sks Oregon, private. A few parcels of inferior samples have been placed at $1 25@1 35 ꝑ cental.

BARLEY—The Alexandria, for Iquiqui, carried 7,388 ctls and the Young America, for New York, 1,262 sks. The demand is now light and rates somewhat nominal. Holders of choice brewing are asking $1 22½@1 25, but sales of good quality are made for less; quotable at $1 05@1 25.

OATS—There is but a limited inquiry. Sales unimportant; less than 5,000 sks for the week, in lots, within the range of $1 20@1 50 ꝑ cental for ordinary to good parcels.

CORN—There is a light call, with small sales Yellow and White at $1 10@1 25 ꝑ cental.

RYE—Receipts light; quotable at $2 25@2 50 ꝑ cental.

HAY—The demand is fair, with small cargo sales at $10@$2 for Common. Good to Choice, $13 50@17 per ton—the latter an extreme jobbing rate.

BRAN—Receipts from the interior are more free; quotable at $16@16 50 ꝑ ton.

OIL CAKE MEAL—The mill price to the trade is $25 ꝑ ton.

HOPS—The market is dull—prices both low and nominal. The shipment of 840 bales, via Panama, to New York and Liverpool, is elsewhere alluded to. We are in receipt of 65 bales from the East, via Pacific Railroad.

POTATOES—The Pacific, from Humboldt, has arrived with 7,000 sks, which we quote at $1 50@1 62½, showing a slight advance. Bodegas and Tomales rule from $1 25@1 37½, the market closing firm.

ONIONS—Are in good demand at 2@3c ꝑ ℔, according to order and quality.

WOOL—Divers small parcels of Spring clip have been received; two or more shipped East overland for sale, at 2½c ꝑ ℔ freight to New York. Other clean parcels have been sold at 18@20c ꝑ ℔, according to quality. Fall clip is scarce at 12½@15c.

HIDES—All kinds very scarce. No. 1, Dry, good selection, would command 17@17½c for shipment; Salted, 7½@8c ꝑ ℔.

TALLOW—The receipts are far short of supplying the current local demand from manufacturers at 10@10½c. A parcel of extra choice is reported sold at 11c.

BEANS—The stock is considerable, and with a very light demand, prices are altogether nominal.

POULTRY—The market is now scantily supplied. We quote Spring Chickens at $7@8; Hens and Roosters, $9@10; Ducks, tame, $10@12, wild $1 25@2 50 ꝑ doz; Geese, tame, $2 50@3 ꝑ pair; Turkeys, 20@25c ꝑ ℔; Hare, $2 50@3 ꝑ doz; Teal Ducks, $1 25@1 50 ꝑ doz; Snipe, $1@2 ꝑ doz.

CATTLE—Market well supplied with meats. We quote slaughterers' price as follows: Beef, first quality, at 8@12½c; Sheep, 5@8c; Calves, 8@12½c ꝑ ℔. Pork on foot in good supply, selling at 5½@6½c ꝑ ℔; do dressed, 8@9c.

DAIRY PRODUCTS—California Butter is plenty; fresh, in rolls, 25@30c; choice, in kegs, 29@30c ꝑ ℔. Cheese is scarce—California choice, 17@19c; Eggs—plenty at 28@30c; Oregon, 22½@25c ꝑ doz. California Lard, 5-℔ and 10-℔ tins, 13½@14½c; Oregon, 13@14c, according to package, with a limited demand.

FRUITS—Apples of all kinds are very scarce. The last parcel of Oregon at hand, per Moses Taylor, sold from $1 30@2 20 ꝑ box, averaging $1 75@2. Strawberries are now coming to market from the Mission Gardens, selling at 75c@1 ꝑ ℔. California Oranges are very plenty, selling from $20 to $35 ꝑ M in jobbing lots, according to their size. Los Angeles Lemons command $25@30 ꝑ M. We submit the following wholesale prices, for which we are indebted to A. Lusk & Co.: Apples, ꝑ box of 50 ℔s—Baldwin, 75c@$1 25; Y. N. Pippin, $1 25@2 25; Roxbury Russett, $1 50@2; White Winter Pearmain, $1@$1 50; Red Cheek Pippin, $1 75@2 25; Esopus Spitzenberg, $1 50@2; small apples no sale. Pears, ꝑ bx of 60 ℔s—Easter Beurre, $1@2 50; Pound, 75c@$1 25. Dried Figs—Black, 8@12½c; Smyrna, 30@35c ꝑ ℔. We quote California new crop Dried Fruits—Peaches, 7@10c; Pears, 8@10c; Plums, pitted, 20@25c; do, not pitted, 6@9c; German Prunes, 12½c; Gross Prune de Ager, 10@12½c; Hungarian Prunes 15@18c; Nectarines, 12½@15c. Canned Fruits, ꝑ doz, 2½-℔ tins—Lusk's Peeled Tomatoes, $2@$2 25; Table Peaches, $4@4 50; Pie do, $3@3 25; Table Plums, $3@3 50; Pie do, $3; Table Fruit, assorted, $4; Pie do, do, $3 50; Table Apricots, $4@4 50; Table Pears, Bartletts, $3@3 50; Blackberries, $4@4 50; Raspberries, $4 50@5—all per dozen of 2½-℔ cans. The following are jobbing rates for Oranges: Los Angeles, $25@35; Loreto, $30@35; Acapulco, $20@30 ꝑ M. Limes, $15@20 ꝑ M. Cocoanuts, $9@10 per 100. Bananas $2@3 per bunch.

FINANCIAL.

Among all the financial schemes entertained in Congress, nothing has yet been done for the disposal of the $100,000,000 lying in the Treasury, to the credit of the Government, and subject to the orders of Congress. These bonds have been purchased for the Sinking Fund, and the Special Fund, and it appears as if something should be done for their final disposition. Mr. Cameron made a wise suggestion, when he moved that consideration of the Funding Bill be postponed to some future time. It echoed the sentiment generally felt by the community, and if agreed to would remove one disturbing element from the financial horizon.

The following figures, showing the trade of the United States, have been received from Washington. During the first six months of the fiscal year beginning July 1, 1868, the imports of merchandise into the United States:

Amounted to	$181,889,329
And of specie to	6,158,258
Making a total of	$188,047,587
During the same period the exports of merchandise, reduced to the standard of gold at 39½ per cent., the average premium of the year amounted to	$120,713,682
The exports of specie and bullion were	23,991,016
Making a total exportation of	$144,704,697
During the same period the re-exports of merchandise were	$5,075,595
And of specie	4,075,694
Total	$9,151,289
Showing the total exports of the country for the first six months of the fiscal year 1868-9 to have been	$153,855,986
And the apparent balance of trade against the United States of	34,129,601

Of the aggregate trade between the United States and other countries, merchandise was carried in American vessels to the amount of $125,756,903. Estimating the freight at eight per cent. gives $10,060,552 as the amount received for the use of American ships in the foreign trade. This amount, deducted from the apparent balance against the United States, shows an actual balance against the United States of $24,129,049.

The merchandise imported during the 6 months commencing July 1, 1869, amounted to	$205,520,884
And of specie	11,172,308
Making an aggregate of imports of	$216,693,192
The exports of merchandise for the same period reduced to the standard of gold at 31 per cent, the average premium of the six months, amounted to	165,541,772
The specie and bullion exported during the same period were	21,282,062
Making an aggregate of	$186,823,834
The re-exports of specie for the same period were	5,426,091
And of merchandise	6,874,186
Making a total of exports of	$199,124,111
Showing a nominal balance against the United States of	14,569,081
Of the entire amount of exports and imports, merchandise was carried in American ships to the amount of	156,035,216
Estimating the freight at 8 per cent. gives	12,490,817
Which deducted from the nominal balance against the United States of	14,469,081
Shows a real balance against the United States, for the six months commencing July 1, 1869, of	$1,978,264
For the six months commencing July 1, 1868, exports and re-exports of specie and bullion amounted to	28,066,710
During the same period the imports amounted to	6,156,258
Showing a balance against the United States of	$21,910,452
The exports of specie for the six months commencing July 1, 1869, were	21,282,062
And the exports of specie and bullion	5,426,091
Showing total of exports	$26,708,153
During the same period the imports of specie amounted to	11,172,308
Or a balance against the United States for the same period of	$15,535,845
Showing an improvement in favor of the latter period in the specie account of	6,375,607

It will be seen that the balance of trade against the United States, for the first six months of the fiscal year beginning on the 1st of July, 1868, amounted to over $34,000,000, and that the balance against us for the first six months of the fiscal year commenced July 1st, 1869, was only $1,978,000, being a difference of $32,000,000, in round numbers, in our favor. This is a gratifying exhibit, and demonstrates increased productive capacity and augmented foreign demand for American produce. The showing directly contradicts a former statement, to the effect that the balance of trade was largely in our favor.

The labor-market of the East remains in a very unsettled condition, and many strikes have occurred, although a growing disposition to accept a reduced scale of wages has lately been perceptible. The decline in values, consequent upon the lessened premium on gold, has rendered large stocks unsalable at rates for which they were manufactured when gold stood at 125 and 130. Holders have been compelled to accept the terms offered by purchasers, and have marked down prices to avoid absolute ruin, while manufacturers have either been compelled to reduce rates of wages or suspend business until their terms are accepted.

But it should also be remembered that the laborers, although yielding to the reduction asked by their employers, really receive as much by the increased purchasing power of greenbacks—the medium in which they are paid—and the depreciated prices of all articles of consumption. Those who fail to comprehend the truth of this plain logic, and persist in blindly demanding the same rate of wages as obtained when the gold premium was high, will be too stupid to comprehend that they are seriously damaging themselves, as well as their employers. The disposition exhibited by both labor and capital to hold each other as natural enemies, should be entirely done away. And these two giants should endeavor to make such mutual concessions as may result in benefit to both. Another point in this connection is the reduction of taxes by the Government. The scale should be adopted to the existing condition of the country. Government cannot reasonably expect to impose the same burdens upon the people now, that they could and did bear during the war, and for years afterward. The same reasons exist for a reduction of taxes as for a reduction of wages. The continued firmness of our bonds in Europe is a strong check upon any tendency to speculate largely on the rise or fall of gold. They support and aid the value of greenbacks, which must, more or less, be influenced by the value of our bonds. One important element in the public debt statement for February is the reduction of the 3 per cent. certificates, amounting to $12,500,000, leaving but $45,500,000 on the market. The Secretary of the Treasury is authorized by laws, enacted in 1862, to issue $50,000,000 in greenbacks, in addition to the amount already in circulation, for the purpose of redeeming the 3 per cent. certificates, should they be presented for redemption at a time when the Treasury might be bare of gold. This wise foresight, and the retirement of so large a quantity, relieves the Secretary from all apprehension on their account. The debt was reduced $6,000,000 more in February, a much larger sum than had been anticipated, but the Pacific Railroad bonds have been increased from $54,000,000 a year ago, to $64,000,000 at the present time.

AMERICAN SECURITIES IN EUROPE.

The appreciation of our bonds in Europe demonstrates the confidence felt in those securities by capitalists. They would have reached a like standard long ago, but for the villainous words and acts of some men who claim to be Americans, but have steadfastly either advocated repudiation, in whole or in part, or openly expressed their belief that our bonds were almost worthless, and would never be redeemed. A number of journals, published in the United States, adopted the same course, and added to the consternation created among European holders of American Government bonds. The lack of confidence, so engendered, caused a flood of those securities to be returned to this country for redemption, of course depreciating their value, both here and abroad, and clearing our markets of coin and bullion, which, in turn, gave a strong upward tendency to gold, unsettling values and spreading dismay. In Germany a better feeling prevailed. Public confidence in American integrity was not nearly so much shaken, and our Government securities were taken freely, when received with distrust elsewhere. The action of Congress, in declaring that our public debt should be paid, principal and interest, in coin, for all securities except those otherwise specially provided for, and its declaration that the debt should not be increased, backed up by the Supreme Court decisions in relation to contracts; the unavailability of legal tenders in satisfaction of *pre*-existing debts, and the prohibition of Congress to make additional issues of paper money, dispelled the fears of European capitalists, and created a demand for our bonds, which were preferred over gold, because of the higher interest obtained from them. This restriction and increase of confidence cut short the outflow of gold from this country, and tended to give tone and character to American securities, other than national. The unfortunate episode in Erie cast a damper over these last, but a reaction is now taking place, followed by a renewed demand. There is more money in Europe than the owners know how to employ. Russian loans, South American loans, telegraphic lines, submarine cables—in fine, whatever promises to be trustworthy security—are sought for with extreme eagerness. The removal of all doubts of the honorable liquidation of our national indebtedness carried with it a desire to employ a portion of that capital in this country, and within a very brief period, European capital to the amount of over $13,000,000, has been offered or invested in American stocks. Of this amount, $5,000,000 worth of Central Pacific Railroad bonds were taken up, and strong inquiry is now being made for Union Pacific Railroad bonds. In this connection, we give the statement made by Oliver Ames, President of the road:

We have spent during the year, upon snow sheds and snow fences over $300,000. We have now over five miles of snow sheds, and nearly fifty miles of snow fences, in addition to a large amount of snow fences put up last year. The experiment thus far, this Winter, shows that the road can be run without serious hindrance or obstruction from snow. Our Superintendent is confident that we can keep our road as free from snow as roads in New England or New York. The express business over the road was fully investigated last Summer, and we came to the conclusion that it would be for the interests of the road to dissolve the connection with Wells, Fargo & Co., and do this business ourselves. The results of the change have been an increase in receipts of about 30 per cent. above what we received from that firm. We made a connection with the Atlantic and Pacific Telegraph Company, through which we are getting a large portion of our telegraphic service free, and have expectation of realizing a handsome income from the $3,300,000 of stock we received from the Atlantic and Pacific Telegraph Company, for the use of our lines for commercial purposes—should this company make connections with the Central Pacific Company, as they now expect, and secure a fair share of the California business. The earnings of the road, so far as reported since it first opened, amount to $6,300,000. It is anticipated the gross earnings of the ensuing year will reach $12,000,000. We shall not be surprised should they largely exceed it. The net income from this will pay all interest, with a handsome dividend upon stock, should we not need it for improvements upon the road.

With such promising statements, it can scarcely be doubted that foreign capital will be enticed to this country, the field being larger, more profitable, and the security excellent. The example once fairly set by leading capitalists will soon be followed by others, for moneyed men are very much like condors, each keeps his eye fixed on the one nearest him, knowing that his gaze is on his next neighbor, and so soon as one makes a decided move in any direction the rest follow, until all gather at the prey. A flow of European funds to this country must strongly affect rates of interest at the East, and now that there is but a fractional difference between gold and greenbacks, with a strong leaning toward still greater equality, Eastern capitalists will find it advantageous to place their funds in this market, where rates rule much higher. This hypothesis is doubted in some quarters, but we are unable to perceive on what ground. It is said that "inasmuch as twenty years of uniform currency before the war had no such effect, it is difficult to see why it should now." In the first place, the assumption of twenty years uniform currency before the war is wholly erroneous. California existed as an American possession only a little over eleven years before the war. Her means of communication with the East were tedious, occupying much time, and excessively costly. She had very few interests other than mining; her factories were by no means numerous or large; very little was known about the State outside of its borders; no heavy fleets visited her for wheat, flour and other domestic products; no grand railways bound us to the outside world, and none laced the soil of our own State. The conditions which then existed have been entirely effaced or changed. With rail, and steam, and the telegraph, we have come to occupy a central commercial position, with one hand grasping the trade of the Orient, and with the other reaching across the continent and dealing with Europe. If these are not grounds sufficient to entice capital when our rates are so much higher, where shall they be looked for? The change which has occurred in the opinions of European capitalists relative to American securities, and the inadequate employment for money in Europe, where it is superabundant, must eventuate in directing much of it to this coast.

THE imports of tea to this country in 1784-5, when the business began, amounted to 880,100 pounds. In 1786-7, five ships were employed in the trade, and brought in 1,186,860 pounds. In 1802, 6,543 tons of American shipping were engaged in it, 2,500 sailing from Boston, 2,900 sailing from Philadelphia, and 1,053 from New York. Since that time the relative position of the three cities has been reversed, and, at present, by far the greatest quantity comes into the port of New York. In 1836, the importation amounted to 16,381,125 pounds, and was valued at $5,341,506. The import of tea at the port of New York alone, now amounts to about $12,000,000 annually.

THE amount of business done at the New York post-office with Europe and the West Indies during the quarter ending December 31, 1869, was as follows: Received from Europe, letters, 1,252,845; postage collected, $160,747 11. Received from West Indies, etc., letters, 133,971; postage collected, $16,721 65. Forwarded to Europe, letters, 1,316,532; postage collected, $169,548 48. Forwarded to West Indies, etc., letters, 114,294; postage collected, $14,272 28. Total, letters, 2,817,642; postage, $361,289 62.

EXPORTS OF SILK FABRICS FROM LYONS.—The Chamber of Commerce of Lyons, in a report on its operations, just published, gives an account of the exports of silk fabrics to England and the United States, which is curious as showing the effects of free trade on the one hand and of protection on the other:

	England.	United States.
1859	f. 70,000,000	f. 80,000,000
1860	86,000,000	64,000,000
1866	170,000,000	29,000,000
1867	132,000,000	31,000,000
1868	144,000,000	29,000,000

DURING the past year, forty-nine vessels, representing 47,238 tons, were built at Liverpool, twenty having been constructed on the Birkenhead and twenty-nine on the Liverpool side of the river. Shipping to the extent of nearly 29,000 tons is now in course of construction on the Mersey.

Wholesale Prices Current.

Corrected weekly by H. CHANNING BEALS, Editor of the *Commercial Herald and Market Review.*

Quotations, it should be understood, are intended to represent the wholesale prices obtainable for entire invoices.

Bread.	
Pilot, ꝑ ℔	— 4½@— 4¾
Navy	— 3½@— 4
Crackers in tins	— 8 @— —
Soda Biscuit	— 9 @— —
Cakes in tins	— 10 @— —
Candles.	
Sperm, ꝑ ℔	— 28 @— 30
do Patent	— 45 @— —
Adamantine	— 15 @— 18
Cement, etc.	
Rosendale	3 — @ 3 50
Plaster, Calc'd	4 — @ 4 50
Cigars.	
Havana	110 — @185 —
Cal'a Havana	85 — @150 —
Conn. do	45 — @ 60 —
Manila	50 — @ 60 —
Coal.	
Australian	10 50 @— —
Bell'ham Bay	10 — @10 20
California	8 20 @ 9 20
Coos Bay	10 — @10 50
Cumberl'd, cks	14 — @14 50
Lehigh	10 50 @11 —
Liverpool	12 — @— —
Pittston, ton	10 50 @11 —
Scranton	11 — @— —
Scotch	12 50 @13 —
Vancouver Isl	13 — @— —
Coffee.	
Costa Rica	— 18½@— 19
Guatemala	— 18 @— 18½
Java, O.G. ꝑ ℔	— 22½@— —
Kona, green	— 17 @— —
Manila	— 17 @— —
Rio	— 17½@— —
Cordage.	
Manila, N. B.	— 18½@— 20
Manila, Cal	— 18½@— 20
Manila made	— 17 @— 18
Tarred Cordage	— 16 @— 17
Bolt Rope	— 18 @— 20
Bale Rope	— 17 @— 18
Cotton Twine	— 40 @— 50
Flax & H. Twine	— 30 @— 40
Drugs, etc.	
Alum	— 5 @— —
Balsam Cop	1 — @ 1 25
Bi-Carbonate of Soda, ꝑ ℔	— 5½@— 6
Borax, refined	— 42½@— 45
Brimstone, Am. roll	— 4 @— 6
do California	— 3½@— 5
Castor Oil, East India, refined	2 75 @ 3 —
Do California	2 25 @ 2 50
Cream Tartar	— 40 @— 45
Copperas	— 3 @— 3½
Epsom Salts	— 5 @— —
Hydro Potass	4 40 @ 4 50
Nitric Acid	— 12½@— 16
Opium, Turkish	13 — @— —
Opium, China, ꝑ 10 taels	16 — @17 —
Oil, Annis	3 50 @ 4 —
Sal Soda	— 2½@— 2¾
Saleratus, ꝑ ℔	— 8 @— 9
Soda Ash	— 3½@— —
Soda Caustic	— 5½@— 6
Saltpeter, E. I., refined	— 20 @— 25
Do crude	— — @— 10
Sugar of Lead	— 40 @— 45
Sulphur, flour	— 8 @— 8½
Sulphuric Acid	— 3 @— 6
Sulphate Quinine, ꝑ oz	2 15 @ 2 20
Tart. Acid, ꝑ ℔	— 70 @— 75
Vitriol, Blue	— 11 @— 15
Corks, ꝑ 1,000	4 50 @ 5 —
Dry Goods.	
DOMESTIC.	
Drills, bro. 30in	— 15 @— 16
do blc'd 28in	— 13¾@— 14½
do blue, 28in	— 18 @— —
Sheetings, br'n Standard, 36in	— 13½@— 14½
Do do, med. 36in	— 12½@— 13
Do light, 36in	— 9½@— 9¾
Do blc'd, 2light	— 8½@— 9
Do 7-8	— — @— 1
Do 4-4 fine	— 13 @— 21
Do 5-4	— 18 @— 22
Do 6-4	— 24 @— 27
Do 8-4	— 32½@— 37½
Do 10-4	— 45 @— 50
Shirt'g, br'n 30in	— 9 @— 10½
Apron and Furniture Check	— 16 @— 18
Cambrics, col'd and bleached	— 9½@— 10½
Cot'n F'l, heavy	— 20 @— 30
Cot'n F'l, light	— 18 @— 20
Cottonades	— 25 @— 35
Denims, hvy 28in	— 18 @— 28
do light, 27in	— 12 @— 18
Hickory Stripes, heavy, 28 in	— 14 @— 18
Do light, 27 in	— 11¼@— 12
Prints, Merimac and Cochecos	— 10½@— 11½
Do Sprague, Pacific and Hamilton	— 10½@— 11
Ticks, hvy, 36in	— 16 @— 30
do do 30in	— 16 @— 20
do do 28in	— 13 @— 18
Cot. Duck, 1@10	— 49 @— 28
do 1-0 to 12-0	— 80 @— 86
do Ravens, 28in	— 20 @— 45
Kentucky Jeans	— 18 @— 40
FOREIGN.	
Drills, blc'd, 25in	— 20 @— 40
Hickory Stripes, 26 in	— 12½@— 14
Cottonades, 26in	— 12½@— 20
Denims, 26 in	— 12 @— 14
Table Damasks, blch'd Union, 7-4@8-4	— 50 @— 75
Do do Linen, 7-4@8-4	— 70 @ 1 25
Do br'n, 7-4@8-4	— 60 @— 75
Diaper, Russian	— — @— 1
Burlaps, 36 inch	— 8 @— 9
do 40 inch	— 9 @— 10
do 60 inch	— 15 @— 16
Print, 32 in, Eng	— 15 @— 20
Sheet's, bro, 36in	— 13 @— 15
do do 30in	— 10 @— 11
do bleac'd, 3-4	— 20 @— 35
do Russia	— 28 @— 30
Flax Canvas, Eng. No 1 to 0, ꝑ bolt	9 — @14 —
CLOTHING.	
Oregon Cassim's	— 75 @ 1 20
Gray Overshirts ꝑ doz	10 50 @21 —
Blue and Red do	14 — @18 —
California do	15 50 @25 20
Hickory Shirts	3 — @ 3 50
Check Linen do	6 — @12 50
Enfield mixed Undershirts and Drawers	6 50 @ 9 —
Satinet Pants	21 — @30 —
Cassimere, do	36 — @60 —
Overalls	7 — @12 —
Reef Jackets	3 75 @ 6 —
Goodyear's bl'k Rubber Coats	3 50 @ 4 50
Do white do	4 50 @ 5 50
Do slate color	1 50 @ 3 —
Fish.	
Cod, dry, ꝑ ℔	— 9¼@— 11
Mackerel, No 1, ꝑ hf bbl	14 50 @15 50
Do No 1, ꝑ kitt	4 — @ 4 50
Salmon, pickled, ꝑ ℔	— 5½@— 6
Do smoked	— 8 @— 10
Flour.	
Alviso Mills	4 50 @ 5 50
Commer'l Mills	4 50 @ 5 50
Golden Gate	4 50 @ 5 50
Golden Age	4 50 @ 5 50
National Mills	4 50 @ 5 50
Oregon	4 25 @ 5 50
Stockton City	4 50 @ 5 50
Santa Clara	4 50 @ 5 50
French Conserves.	
Fruits in Syrup	12 — @— —
Vinegar	— 50 @— 60
Sardines, hf bx	3 — @ 3 15
Sardines, qr bx	1 85 @ 1 90
Fruits and Preserves.	
Apples, Dried	— 4½@— 6
Peaches, Dried	— 6 @— 8
Figs, Smyrna, ꝑ ℔	— — @— —
Do new	— 20 @— 25
Prunes, Tung'n	— 13 @— 14
Raisins, Layer, ꝑ box	4 — @ 4 25
Currants, Zante	— 12 @— 14½
Citron	— 35 @— 37
Almonds, Marseilles, ꝑ ℔	— 25 @— 27½
Almonds, Lanc	— 30 @— 32½
Chili Walnuts	— 8 @— 9
Peanuts, Cal	— 8 @— 10
Ginger, Pres'vd, ꝑ case	6 — @ 6 25
Ass'd Pie Fruit, qts, American	3 25 @ 3 50
Do English	4 — @ 4 50
Fresh Cranberries, ꝑ gallon	— 50 @— 65
Currant Jelly, 2-℔ tins	4 50 @ 4 75
Honey, 2-℔ tins	3 25 @ 4 —
Green Corn	3 — @ 3 25
Green Peas	— — @ 3 —
Oysters	3 — @ 3 50
Clams	3 25 @— —
Lobster, 2-℔ tins	3 50 @— —
Turkey, 2-℔ tins	3 50 @ 4 —
Chicken	4 — @ 4 25
Gherkins, qts	2 50 @— —
do hf gal	4 — @ 4 50
Cucumbers, kgs, ꝑ gallon	— 45 @— 50
Grain.	
Wheat, Cal	1 25 @ 1 62½
do Oregon	1 60 @ 1 62½
Barley, brewing	1 15 @ 1 20
do feed	1 05 @ 1 07½
Oats, California	1 15 @ 1 50
Corn, White	1 10 @ 1 20
do Yellow	1 10 @ 1 20
Peas, Split	— 5 @— 6
Beans, Bayos	— 2 @— 2½
do White	— 3 @— —
Gunny Bags.	
In bales, each	— 16 @— 17
In bundles	— 12 @— 13
Cheekun's	— 16 @— 17
Gunpowder.	
Cal. Blasting	— — @ 2 50
Dupont's Blasting, ꝑ keg	— — @ 2 25
Hazard's do do	— — @ 2 25
CANISTER.	
Haz. K R P, ꝑ ℔	— — @— 50
do Electric	— — @ 1 —
do Am. Sport	— — @— 75
Dupont, F F F G	— — @— 50
Hardware.	
Hunt's Axes, ꝑ dozen	16 — @17 —
Do Handled	17 — @18 —
Long Handled Shovels	11 — @12 —
Nails, Cut, ꝑ ℔	— 5 @— —
do Wrought	— 7 @— —
Hay.	
California ꝑ ton	13 — @17 —
Hides.	
Dry, ꝑ ℔	— — @— 17
Green Salted	— — @— 8
Hops.	
Eastern, 1868	— [illegible] @— 30
California, 1869	— 10 @— 15

Lime.	
California	2 — @ 2 25
Leather.	
Sole, Oak Tan'd, ꝑ ℔	— 20 @— 28
Harness Oak	— 22 @— 30
Do Fir Tanned	— 22 @— 25
Skirting, Oak	— 27 @— 30
Do Fir Tanned	— 26 @— 28
Bridle, Oak, ꝑ side	3 75 @ 6 —
Do Fir Tanned	3 50 @ 4 50
Calf Skins, Oak Tanned, ꝑ ℔	— 90 @ 1 —
Do Fir Tanned	— 90 @ 1 —
Kip Skins, Oak Tanned, ꝑ ℔	— 45 @— 55
Do Fir Tanned	— 36 @— 48
Wax Leather, ꝑ foot	— 15 @— 18
Do Fir Tanned	— 14 @— 17
Sheep Skins, ꝑ dozen	2 50 @ 4 —
Lumber.	
Humboldt, assorted, ꝑ M	20 — @22 —
Puget Sound do	16 — @20 —
Redw'd Boards	20 — @22 —
Redwood Floor	33 — @35 —
do Fencing	33 — @35 —
Port Orford Cedar	45 — @50 —
East'n Lumber	90 — @100 —
do Oak, Hickory and Ash Plank	110 — @115 —
Shingles, Redw	3 — @ 4 —
Laths, Cal	3 50 @ 4 —
Matches.	
Parlor	3 25 @ 3 50
Eureka and Cal	— — @ 2 —
Matting.	
China, 4-4	4 50 @ 5 —
China 5-4	6 50 @— —
China, 6-4	7 50 @— —
Metals.	
IRON.	
Scotch and English Pig, ꝑ ton	33 — @35 —
Am. White Pig	28 — @30 —
Refined Bar, bad assortm't, ꝑ ℔	— 2½@— 3
Ref'd Bar, good assortm't, ꝑ ℔	— 3½@— 4
Boiler, No 1 to 4	— 4 @— 4½
Plate, No 5 to 0	— 4 @— 4½
Sheet, No 10 to 13	— 4½@— 5
Sheet, No 14 to 20	— 5 @— 5½
Sheet, No 24 to 27	— 5 @— 5½
COPPER.	
Sheathing, ꝑ ℔	— 26 @— —
Sheathing, Old	— — @— 17
Sheathing, Yell	— 20 @— 22
Do Old Yellow	— — @— 10½
Compos'n Nails	— 20 @— 21
Do Bolts	— 20 @— 21
TIN PLATES.	
Plates, Charcoal IX, ꝑ box	— — @13 —
Plates, I C Char.	10 — @10 50
Roofing Plates	— — @10 50
Banca Tin Slabs	— — @— 42
STEEL.	
English Cast Steel, ꝑ ℔	— 15 @— 16
QUICKSILVER.	
Per ℔	— — @— 55
For export	— — @— 60
ZINC.	
Sheets, ꝑ ℔	— 10 @— —
LEAD.	
Pig, ꝑ ℔	— 7 @— 8
Pipe	— 10 @— 11
Bar	— 9 @— 10
Molasses and Syrups.	
Molasses, Hawaiian	— 20 @— 22½
Syrup, California, 5 gall kegs	— 80 @— 82½
San Francisco, 5 gall kegs	— 80 @— 82½
Do hf bbls	— 75 @— 77½
Do bbls	— 70 @— 77½
Naval Stores.	
Pitch, ꝑ bbl	3 50 @ 4 —
Tar, ꝑ bbl	4 50 @ 6 —
Rosin	4 50 @ 6 25
Oakum, Navy, ꝑ bale of 50 ℔s	5 — @ 5 50
Anchors, ꝑ ℔	— 9 @— —
Chains and Cables, ꝑ ℔	— 7 @— 8
Oil.	
Olive Plagniol	— — @ 5 —
do Possell	— — @ 4 75
do Bacigalupi	— — @ 4 75
Linseed, boiled	1 05 @ 1 10
China Nut, in cs	— — @ 1 —
Sperm, crude	1 40 @ 1 50
do bleached	1 75 @ 2 —
Coast Whale	— 55 @— 60
Polar, crude	— 85 @— 87½
Lard	1 60 @ 1 65
Coal, Refined	— 40 @— 42½
Downer's	— — @— 42½
Devoe's Bril'nt	— 42½@— —
Paints.	
Lead, Red American, ꝑ ℔	— 10 @— 12
Lead, White American, pure, in oil	— 8 @— 13
Litharge	— — @— 11
Ochre, Yellow, Fr. dry	— 2 @— 3
Ochre, ground	— 4½@— 5
Venetian Red	— 3 @— 5
Vermilion, com	— 75 @ 1 —
Whiting	— 2 @— 2½
VARNISHES.	
Bright, ꝑ gall	— 60 @— 75
Copal	— — @ 2 75
Nobles & Hoare's	5 — @ 7 50
Provisions.	
Beef, Mess, ꝑ bbl	16 — @18 —
Beef, Family Mess, ꝑ bbl	20 — @25 —
Pork, X clear, ꝑ bbl	28 — @30 —
Pork, do hf bbl	14 — @15 —
Pork, Mess, bbls	24 — @25 —
Do do hf bbls	12 — @13 —
Pork, Prime, ꝑ bbl	— — @22 —
Hams, in brine	— 12½@— —
Hams, domestic	— 14 @— 15
Bacon, domestic	— 14 @— 15
Lard, 10-℔ tins	— 13 @— 14
Lard, in bbls	— — @— 13
Butter, Eastern	— 25 @— 28
Butter, Inferior	— 15 @— 20
Butter, Cal	— 25 @— 30
Butter, Oregon	— 15 @— 20
Cheese, Califor	— 18 @— 20
Potatoes.	
Cal., ꝑ ℔	— 1½@— 2
Do Sweet	— — @— 3
Pulu.	
Hawaiian, ꝑ ℔	— 8 @— —
Rice.	
China, No 1	— 5½@— 6
China, No 2	— — @— 5
Patna, No 1 cl'd	— 6 @— 6½
Hawaiian	— 8 @— 9
Salt.	
Liverp'l Coarse, ꝑ ton	24 — @25 —
Do Stoved	28 — @30 —
Carmen Island	15 — @16 —
Cal. Bay, ꝑ ton	10 — @15 —
Sauces, etc.	
Lea & Perrin's Worcestersh'e pts, ꝑ doz	6 75 @— —
Do do hf pts	4 25 @— —
Assorted, pints	— — @ 3 50
Tomato Catsup, pints	— — @ 1 25
Do do qts	— — @ 2 —
Capers, pts	— — @ 2 50
Shot.	
Cal'a, ꝑ bag	2 50 @— —
Tatham's	2 50 @— —
Foreign	2 25 @— —
Soap.	
Castile, ꝑ ℔	— 12½@— 13
Chemical Olive	— 6 @— 7½
Standard Cal'a	— 7 @— 7½
Colgate's Pale	— 9 @— 10
Do Chem. Olive	— — @— 11
California Pale	— 5½@— 6½
Spices.	
Cloves	— 32½@— 35
Cassia, ꝑ ℔	— — @— 47½
Nutmegs, ꝑ ℔	1 10 @ 1 12½
Pepper, Grain	— 25 @— 26
Pimento	— 22 @— 23
Mustard, Cal'a, in ½-℔ glass	1 25 @ 1 30
Do English do	2 50 @ 3 —
French	2 — @ 2 25
Starch.	
Glenfield, Pat'nt	— 16 @— 16½
Kingsford's	— 10½@— 11
Corn	— 13½@— 14
Duryea's	— 10½@— —
Osceola	— 10 @— —
Pearl	— 10 @— —
Spirits Turpentine.	
Bbls, ꝑ gallon	— 55 @— —
Cases, Eastern	— 55 @— —
Sugar.	
China	— 10 @— —
Hawaiian	— 10 @— 11
Do No 2	— 8 @— 9
Cent'l America	— 8 @— —
Peruvian	— 9 @— —
N. Y. Crushed	— — @— 14
San Fran. do (A)	— 13½@— 13½
Do Powdered	— — @— 13
Do Granulated	— 13 @— 13½
Golden Coffee C	— — @— 11
Do Refined Loaf	— 13½@— 14
Do Yellow	— — @— 11
Teas.	
Young Hyson, country made	— 75 @ 1 15
Country packed Gunpowder & Imperial	— 75 @ 1 15
Hyson do	— 75 @— 85
BLACK	
Foo-Chow Oolong, hf chests and bxs, hf & ½-℔ papers	— 75 @ 1 05
Pouchong do	— 45 @— 60
Souchong do	— 65 @— 80
Japan, 1st qual	— 75 @— 85
Do 2d quality	— 58 @— 65
Tobacco.	
Hf ℔s Navy, ꝑ ℔	— 65 @— 75
Hf ℔s Virginia, ꝑ ℔	— 55 @— 70
Pounds, 12-inch hard pressed	— 60 @— 70
Do extra choice	— 60 @— 85
Do ordinary	— 40 @— 50
9-in Light press	— 75 @— 85
Con'ticut Leaf	— 25 @— 60
Anderson's solace, Chewing	9 — @ 9 50
Solar, Fine Cut	8 — @— —
Smok'g, hfs, qrs	— 40 @— 85
Do 1 and 2 ℔s	— 50 @— 60
Wool.	
Native Cal. ꝑ ℔	— 11 @— 14
American	— 18 @— 30
Wooden Ware, etc.	
Pails, painted	[illegible]
Tubs, 3 Nest	[illegible]
Yeast Powders.	
Preston & Merrill's ꝑ gross	[illegible]
Carrington's	[illegible]
Donnelly's Cal	22 — @— —

Connecticut Mutual Life INSURANCE COMPANY,

OF HARTFORD, CONN.

Assets January 1st, 1870, - - - $27,566,479 26
Surplus, - - - - - - - - - $9,671,875 26

Ratio of Expense to Total Income, $8.89,

LESS, it is believed, than can be shown by any other Company in the World!

CURRENT DIVIDENDS FROM 40 TO 70 PER CENT.

A PURELY MUTUAL COMPANY.

All its Surplus

EQUITABLY DISTRIBUTED AMONG THE POLICY HOLDERS IN

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Careful Selection of Lives, High Rates of Interest on Investments, and Economy in Management, which characterize this Company, Guarantee Insurance at the Lowest Possible Cost.

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HARTFORD, CONNECTICUT.

CASH CAPITAL,

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ASSETS,

Two and One-Half Million Dollars.

INCORPORATED, 1810.

Sixty Years of Honorable Success.

TOTAL LOSSES PAID,

Over Ten Million Dollars.

All Business Transactions Conducted on Principles of Commercial Honor.

DEVOTED SOLELY TO FIRE INSURANCE.

LOSSES PAID IN CALIFORNIA,

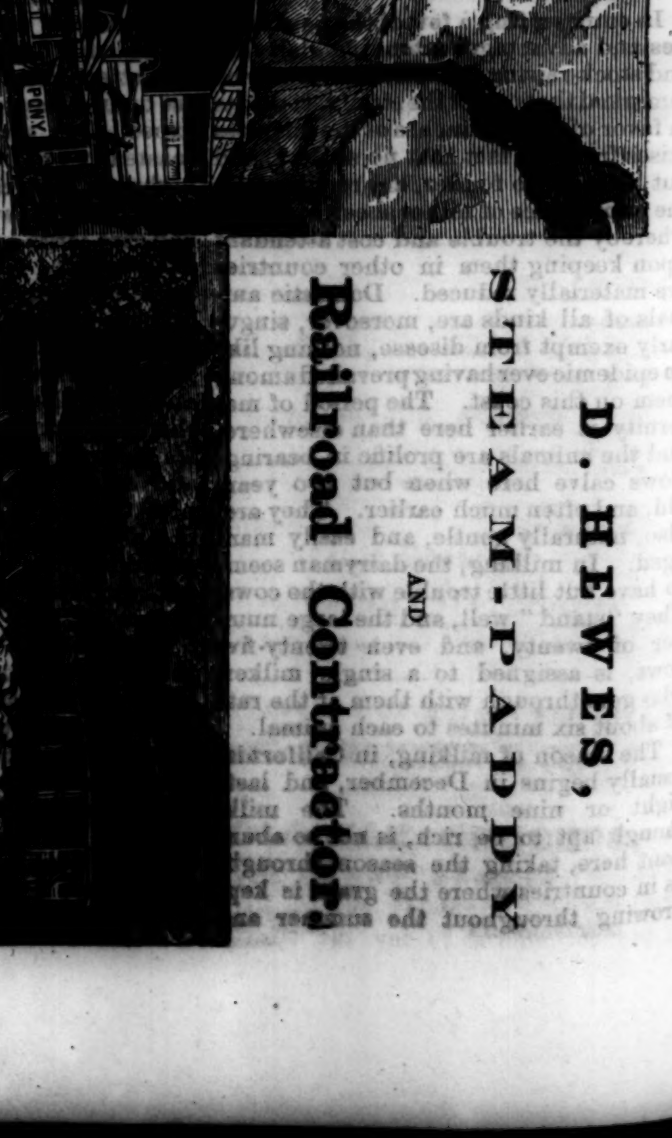
One-Quarter of a Million of Dollars.

ALL LOSSES PROMPTLY PAID IN GOLD COIN.

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The Immediate Want of the Age, and of the
PEOPLE OF THE UNITED STATES.
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D. HEWES,
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